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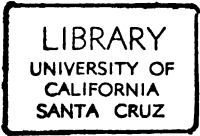
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**JOURNAL**  
**OF THE**  
**POLYNESIAN SOCIETY**

**CONTAINING**  
**THE TRANSACTIONS AND PROCEEDINGS**  
**OF THE SOCIETY.**

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**VOL. III.**

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**T**HE Society is formed to promote the study of the Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races, by the publication of an official journal, to be called "THE JOURNAL OF THE POLYNESIAN SOCIETY;" and by the collection of books, manuscripts, photographs, relics, and other illustrations.

The term "Polynesia" is intended to include Australia, New Zealand, Melanesia, Micronesia, and Malaysia, as well as Polynesia proper.

Candidates for admission to the Society shall be admitted on the joint recommendation of a member of the Society and a member of the Council, and on the approval of the Council.

Every person elected to membership shall receive immediate notice of the same from the Secretaries, and shall receive a copy of the rules; and on payment of his subscription of one pound shall be entitled to all the benefits of membership. Subscriptions are payable in advance, on the 1st January of each year.

Papers will be received on any of the above subjects if sent through a member. Authors are requested to write only on one side of the paper, to use quarto paper, and to leave one inch margin on the left-hand side, to allow of binding. Proper names should be written in ROMAN TYPE.

The office of the Society is at present Box 188, Post Office, Wellington, New Zealand.



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 Skinner, T. K., New Plymouth, N.Z.  
 \*Smithsonian Institute, Washington, U.S.A.  
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# LIST OF MEMBERS.

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| <p>Sanches, Domingo, Sanches y., Manila, Philippines Island.</p> <p>Saxton, Henry Waring, F.L.S., New Plymouth, N.Z.</p> <p>Seannell, D., Judge N.L.C., Auckland, N.Z.</p> <p>Smith, T. H., late Judge N.L.C., Auckland, N.Z.</p> <p>Scott, Prof. J. H., M.D., F.R.S.E., Otago University, Dunedin, N.Z.</p> <p>Stainton, G., Mangaone, Eketahuna, N.Z.</p> <p>Skinner, J., New Plymouth, N.Z.</p> <p>Stevenson, B. L., Apia, Samoa.</p> <p>Small, Rev. T., B.A., Nikaura, Epi, New Hebrides.</p> <p>Turnbull, A. H., Bowen Street, Wellington, N.Z.</p> <p>•Tregear, E., F.R.G.S., F.R.Hist.S., Wellington, N.Z.</p> <p>•Tone, N. J., Pahiatua, Wellington, N.Z.</p> <p>•Turnbull, J., Tahiti Island.</p> <p>•Tute-Tamati, Native Land Court, Auckland, N.Z.</p> <p>•Testa, F. J., Honolulu, Sandwich Islands.</p> <p>Te Heuheu-Tukino, Taupo, N.Z.</p> <p>Thompson, Alex., Bond Street, Dunedin, N.Z.</p> | <p>Thurston, Sir J. B., K.C.M.G., F.L.S., F.R.G.S., Suva, Fiji Islands.</p> <p>Trimble, W. H., Survey Department, Gisborne, N.Z.</p> <p>•Webster, J., Hokianga, N.Z.</p> <p>•Wilkinson, G. T., Otorohanga, Auckland, N.Z.</p> <p>•Wheeler, W. J., Port Awanui, N.Z.</p> <p>•Weetman, S., F.R.G.S., Blenheim, N.Z.</p> <p>•Williams, Ven. W. L., B.A., Gisborne, N.Z.</p> <p>•Williams, Rev. H. W. Gisborne, N.Z.</p> <p>•Wilson, D. C., Whangarei, Auckland, N.Z.</p> <p>•Wright, A. B., Survey Department, Auckland, N.Z.</p> <p>•Wideman, Hon. H. A., Honolulu, Sandwich Islands.</p> <p>Williams, J. N., Trimley, Hastings, Hawkes Bay, N.Z.</p> <p>White, Taylor, Wimbleton, Hawkes Bay, N.Z.</p> <p>Wildman, W., Shortland Street, Auckland, N.Z.</p> <p>Wilson, A., Whangarei, N.Z.</p> <p>•Young, J. L., Tahiti Island.</p> |
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## ANNUAL MEETING OF THE SOCIETY.

IN accordance with Rule No. 13, the Annual Meeting of the Society was called for the 30th January, 1894, by circulars sent out three months previously, but it was adjourned to the 5th February, when a number of members met in the Lecture Room of the New Zealand Institute, the Rev. W. Habens in the chair.

After the reading of the Annual Report and Accounts—copies of which are appended—the meeting proceeded to the Election of Office-Bearers for the current year.

Mr. H. G. Seth-Smith, M.A., Chief Judge of the Native Land Court, was re-elected President, and the Rev. W. J. Habens, B.A., who had retired by ballot under Rule 5, was re-elected a member of the Council. Mr. J. C. Martin, Resident Magistrate, Wellington, was also elected a member of the Council in place of Mr. G. H. Davies, who had retired by ballot under the above Rule. Mr. S. Percy Smith was re-elected one of the Secretaries and Treasurers, he having also retired by ballot under the Rule quoted. Mr. A. Barron was re-elected Auditor, and a vote of thanks passed to him for his past services.

The following Corresponding Members were then elected :—Te Kahui Kararehe, Tiwai Paraone, Te Whetu, Rev. Mohi Turei, T. R. Te Mamaru, H. Takaanui Tarakawa, and Te Kumeroa.

It was then moved and carried, "That at the next meeting of the Society Rule No. 16 be amended by reducing the quorum at the Annual Meeting from fifteen to seven."

A resolution was also carried to the effect "That the Government be asked to reserve from sale all historical places such as noted battle-fields, celebrated old *pas*, etc., on Crown Lands, and to permanently reserve them."

The thanks of the Society were rendered to the Governors of the New Zealand Institute and Sir James Hector for the use of the Lecture Room.

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## REPORT OF THE COUNCIL OF THE POLYNESIAN SOCIETY,

*Presented at the Annual Meeting of the Society on the 5th February, 1894, in accordance with Rule No. 73.*

In presenting to the Society, its Second Annual Report, the Council congratulates the members on the progress made in the objects for which the Society was established. Our membership has increased in numbers, and additional countries have contributed to place the Society on a broader basis. Commencing in January, 1892, with a roll of 102 ladies and gentlemen, our lists now contain 183 names, whilst eight more candidates were elected at a meeting of the Council held since the year closed. The following table shows the different localities in

which members reside, and for the sake of comparison the same information is added for previous periods, the first being that at which the Society was founded.

Country.	1892.	1893.	1894.
New Zealand ...	63	105	118
Sandwich Islands ...	22	23	24
Norfolk Island ...	1	1	1
New Hebrides ...	2	3	4
Tonga Islands ...	1	1	2
Adelaide, South Australia	1	1	1
Sydney, New South Wales	4	4	6
Rarotonga Island ...	3	4	4
Chatham Island ...	1	1	1
Tahiti... ..	2	2	2
America ... ..	1	1	2
New Guinea ... ..	1	1	1
Fiji ... ..	—	3	3
Samoa ... ..	—	1	3
Manila ... ..	—	1	1
England ... ..	—	3	5
Melbourne, Victoria	—	—	2
Rotuma Island ...	—	—	1
New Caledonia ...	—	—	1
Queensland ... ..	—	—	1
	<u>102</u>	<u>155</u>	<u>183</u>

It will thus be seen that the Society has representatives in 20 different countries and islands, many of whom outside New Zealand have contributed to our Transactions during the past year. The Society commenced with three Honorary and two Corresponding Members, and now includes on its rolls, nine Honorary and eight Corresponding Members, besides six new Corresponding Members whose names will be proposed to the Society for election to-night.

Whilst congratulating the Society on the increase of its membership, the Council has to report the loss by death of one of our Honorary Members—Dr. Ed. Shortland, M.A., who died at Portsmouth, July 23, 1893, at the advanced age of 81. Dr. Shortland did not live to receive the notice of his appointment as an Honorary Member of the Society—had he done so we may be sure that we should have had his sympathy in our work which he has proved to be one in which he felt a deep interest and in which he has distinguished himself by his writings. His books will ever remain standards of reference on the subject of the Maori race. We have also to regret the loss of one of our early ordinary members, the Hon. C. N. Spencer, of Honolulu.

During the past year the Council held seven meetings for the purpose of discussing the papers received, the election of new members, directing answers to correspondents, and generally to conduct the business of the Society. Brief statements of the proceedings at each meeting of the Council have been published in the *Journal* from time to time. We have been deprived of the advantage of the presence of the President at our meetings, his absence being due to illness which involved a visit to England for medical advice. During the year, 38 original papers have been received from members most of which have been published in the quarterly *Journal*, whilst others will find a place in ensuing numbers. It is always to be feared in a young Society like ours that the material necessary for keeping a quarterly journal going, might fail. Hitherto the Council has not felt this want, for the supply has been equal to the demand, and so far as can be anticipated there will be no lack of either authors or papers in the future. From the number of papers which we know to be in preparation—some of them of high value in connection with the special subjects which it is the object of this Society to deal with, and which embody the results of many years of study—it would appear that the *Journal* might with profit be enlarged.

The "*Journal of the Polynesian Society*" has been issued during the past year in four quarterly parts, and appeared in the months of March, June, September, and December. Together they form Volume No. II. of the Transactions and Proceedings and contain 282 pages, in addition to which authors have been supplied with extra copies of their own papers in accordance with our Rules. Each issue of the *Journal* consisted of about 300 copies; these have been distributed to members, to Societies with which we exchange publications, and to Public Libraries, etc., etc.

The number of Societies, etc., to which the *Journal* is sent is about sixty. There remain in stock for new members a few copies of all back numbers but No. 2 of Vol. II., which latter is out of print.

A large number of publications have been received from other Societies and from individuals to whom the thanks of the Society are due. The Library is in charge of the Secretaries, and is open for reference to any member of the Society. We are indebted to the President for a valuable gift of the Scriptures and parts of Scriptures, printed in twenty-eight different languages of Polynesia, Melanesia, Malaysia, Micronesia, and Madagascar, which will prove invaluable to students engaged in linguistic studies.

The Society will be glad to learn that the finances are in a satisfactory condition, notwithstanding that we suffer in common with many other Societies from a disinclination on the part of some of the members to pay their dues. From the appended statement of accounts it will be seen that we have a balance in hand of £64 12s. 7d., against which there are liabilities of about £40, leaving a credit of about £24 12s. 7d. to commence the new year with. During the year another gentleman has become a life member, making two in all, and his commutation fee has been paid to capital account as required by Rule No. 24, so that the sum to the credit of that fund now amounts to £25 15s., plus some small amount for interest to date.

As in the previous year, so in that just past, the Council has with great pleasure received the aid of several members of the Native Races, who have contributed original papers to the *Journal*. By the publication of these in the Native languages a considerable interest has been awakened among the Maoris of New Zealand, numbers of whom have expressed their approval of the objects of the Society, and aided us by obtaining information which, without their help, it would have been difficult to secure. The Council is of opinion that the aid of the Native Races in the work we have taken in hand is of great importance, and should be encouraged to the full extent of our power. By their aid it is hoped that one of the prime objects of the Society will be secured—viz., the material for a comprehensive history of the races of the Pacific. However rough and unpolished these contributions (and their translations) may appear, they contain valuable information which the future historian will be able to work up into a form more compatible with our ideas of literary elegance. Had such a Society as ours been initiated fifty years ago, the results must have been of far greater value, but such as our collections are they still have a very great importance, and it should be our endeavour to add to them and, while we may, rescue from oblivion the large mass of information still to be obtained.

In conclusion, the Council feels that the success of the Society so far, the steady increase of members, and general interest taken in our proceedings have fully warranted the establishment of the Society.

S. PERCY SMITH, } *Hon. Secretaries.*  
ED. TREGGAR, }



# POLYNESIAN SOCIETY.

## CURRENT ACCOUNT for the Year ending 31st December, 1893.

	£	s.	d.		£	s.	d.
Balance from last Year ...	...	...	25 0 6	To <i>Journal</i> Vol. I., No. 4, and Circulars ...	...	...	39 13 6
To Subscriptions Received...	...	...	153 4 0	<i>Journal</i> Vol. II., No. 1 ...	...	...	35 7 6
<i>Journals</i> Sold and Contributions	...	...	4 4 7	<i>Journal</i> Vol. II., No. 2 ...	...	...	32 15 6
				Transferred to Capital Account ...	...	...	10 0 0
				Balance in Union Bank ...	...	...	64 12 7
							<u>£182 9 1</u>

## CAPITAL ACCOUNT for the Year ending 31st December, 1893.

	£	s.	d.		£	s.	d.
To Balance from last Year...	...	...	15 0 0	Deposited with Wellington Trust, Loan, & Investment Company ...	...	...	25 15 0
Interest on same ...	...	...	0 15 0				
One Life Membership transferred from Current A/c	10	0	0				
							<u>£25 15 0</u>

Examined and found correct—

A. BARRON, Hon. Auditor.

S. PERCY SMITH, }  
ED. TREGGAR, } Hon. Treasurers.



## COMPARE

HAGOHAGO ... ..	Lungs.	Hawaiian <i>hano</i> , to breathe; to wheeze; Maori <i>whango</i> , hoarse; stertorous; Tahitian <i>fao</i> , a snuffler. See <i>fago</i> and <i>anoao</i> .
HAHA ... ..	To obtain; to procure.	<i>Fafa</i> , to feel for, to grope for; Maori <i>haha</i> , to seek for.
Faka-HAHA ... ..	To shun, to evade.	Maori <i>haha</i> , to warn off by shouting; Samoan <i>sa</i> , sacred.
HAHANO ... ..	Dignity; honour; to glorify.	Hawaiian <i>hanohano</i> , to honour, to exalt; honour, glory; Tahitian <i>hanohano</i> , dreadful, awful.
HAHAIA ... ..	A bruise; a contusion.	Hawaiian <i>hai</i> , to break open (syn. with <i>hae</i> ).
HAIFA ... ..	Virile; manly.	
HAIKO ... ..	Dry; to be dry. Lean. Barren.	Hikahaiko, to be dry; to wither.
HAIKOGERAGERA ... ..	To dry; to dry up.	<i>Haiko</i> , to dry; <i>geragera</i> , dry.
	To wither.	
HAKE ... ..	Coolness. Phlegmatic.	<i>Hukae</i> , coolness.
Faka-HAKAEKAE ... ..	To dissolve.	
HAKAHAKA ... ..	Simple; single. Low-down. Lowering. Depression.	Maori <i>hakahaka</i> , short, low in height; Tahitian <i>haahaa</i> , lowness, humility.
Faka-Hakahaka ... ..	To let down; to let fall.	
HAKAREKARE ... ..	Disgust; disrelish.	Tahitian <i>areare</i> , sickness, nausea; Maori <i>whaka-karekare</i> , to agitate, to shake up.
HAKAUTEGA ... ..	Tedious; irksome.	
HAKIRO ... ..	A particle; an atom.	
HAKOREA ... ..	Weariness; fatigue.	Tahitian <i>haorea</i> , to be hindered; perplexed by company, etc.
Faka-Hakorea ... ..	To tire; to fatigue.	
HAKUNAKUNA ... ..	To adorn; ornament.	Tongan <i>hakuna</i> , to do in imitation of another.
HAKUO ... ..	Pale; to whiten.	
HAMAMA ... ..	To yawn. To half-open. Open.	Maori <i>hamama</i> , to be gaping; Tahitian <i>hamama</i> , to yawn, etc.
HAMAUI ... ..	A steering paddle; helm.	
HAMI ... ..	( <i>Kai-hami</i> ), to consume. ( <i>Hami i te maki</i> , to consume by sickness). To absorb. Drained; spent.	
Haka-Hami ... ..	To drain.	
HAMIROAKE ... ..	Extinction.	See <i>hami</i> .
HAMO ... ..	To mask; to hide; to cover. ( <i>Hamo-haga tagata</i> , burial).	Hawaiian <i>hamo</i> , to besmear, to anoint.
Hahamo ... ..	To seclude oneself; to mask; to hide; to cover. A peasant, a countryman.	
HAMOA ... ..	A basket.	<i>Hamo</i> , to mask, to cover.
HAMOI ... ..	A semi-circle; an arch.	
HAMORIHAGA ... ..	Pious; religious (See <i>haka-moriga</i> ).	Hawaiian <i>molii</i> , to bless or curse; Tahitian <i>moria</i> , a certain religious ceremony; Mangarevan <i>morimori</i> , to consecrate.
HAMOVARAVARA ... ..	Thinly-scattered.	Tahitian <i>varavara</i> , scattered; not close together.
HAMUTI ... ..	Ordure, dung; a latrine.	} <i>Kamuti</i> , to go to stool; Maori <i>hamuti</i> , excrement, etc.
Hamutiaga ... ..	Ordure, dung; a latrine.	
HANA ... ..	The sun ( <i>putahana</i> sun-stroke). A ray of light.	
HANU ... ..	To transport; to carry.	
HANUHE ... ..	A caterpillar.	<i>Anuhe</i> , a snail, a slug; Maori <i>anuhe</i> , a caterpillar, etc.
HAQA ... ..	Land (as in <i>raufaki haqa</i> , a land wind).	
Faka-HAPA ... ..	To damn; to condemn.	Tahitian <i>hapa</i> , error; <i>haa-hapa</i> , to condemn; Maori <i>hapa</i> , crooked, to be passed over in the appointment of anything.

			COMPARE
HAPE (vaevae)...	...	Club-foot.	Maori <i>hape</i> , crooked; Samoan <i>sape</i> , turned up as the foot; Tongan <i>habe</i> , club-footed, &c., &c.
HAPEGA ...	...	Effect. Performance.	
HARI ...	...	To dance.	Maori <i>hari</i> , to dance.
HARIVARIYA ...	...	To sparkle.	
HAROGAROGA...	...	To penetrate; to comprehend; to contain; to discern; to distinguish.	
HARU ...	...	To extort; to wrest from. To worm out of. To ravish, to carry off. To usurp; to emeroach.	Hawaiian <i>haku</i> , to confiscate property; to be greedy after what is another's. Tongan <i>haku</i> , to seek fish; to card or shred a thing, Tahitian <i>haru</i> , to rob; a robber. Maori <i>haruru</i> , to rumble; Hawaiian <i>hakuu</i> , to roar, &c., &c.
HARURU ...	...	A sound. Sonorous.	
HATOFA ...	...	A share; a portion.	
HAU ...	...	Superior; to surpass. A kingdom. To reign, to rule. Government. Peace. ( <i>Tagata hau</i> , amiable, lovely.)	Maori <i>hau</i> , superior; Tahitian <i>hau</i> , government; Tongan <i>hau</i> , a conqueror, a reigning prince, &c.
Faka-Hau ...	...	Conciliation; to reconcile. To soothe.	
Hauhau...	...	To attack.	Maori <i>hau</i> , to chop; Hawaiian <i>hau-hau</i> , to smite, &c.
HAUAITU ...	...	Stupid.	Maori <i>hauaitu</i> , lean, wasted, listless.
HAUGA ...	...	Odour.	Maori <i>haunga</i> , odour; Samoan <i>sauga</i> , strong-smelling, &c.
HAUGAREPU ...	...	Anarchy; lawlessness.	<i>Hau</i> , a kingdom; <i>garapu</i> , to trouble. See <i>hauhau</i> .
HAUHAUTIKA ...	...	To make war.	
HAUMI ...	...	Vertigo; dizziness.	
HAUNOHO ...	...	To stay; to sojourn.	See <i>noho</i> .
HAUROA ...	...	Supreme.	See <i>hau</i> .
HAUTAU ...	...	Stupid.	Maori <i>haua</i> , crippled; cowardly. <i>Tautaud</i> , inactive, cowardly.
HAYA (e hava)...	...	Eight.	
HAYANE ...	...	Tallow; grease.	<i>Havane</i> , marrow.
Faka-HAVARI ...	...	To defile; to profane.	Tahitian <i>hava</i> , dirty, defiled; Hawaiian <i>hava</i> , to be defiled; <i>hawali</i> , a slimy, sticky fish. <i>Havane</i> , tallow.
HAVENE ...	...	Marrow	Maori <i>he</i> , unjust, a mistake; Tongan <i>he</i> , to err, &c.
HE ...	...	A fault. False, untrue. Awry; crooked.	
Faka-He ...	...	To reproach; to blame. To deny; to disown; to abjure.	
Hehe ...	...	Irregular. Awry; crooked. A cry; to cry out.	
Faka-Hehe ...	...	To bend; to warp; to be crazy; mad. To refute; to confute. Perfidious; to deceive; to mislead. Cheat; cheating. A driver.	See <i>tehea</i> .
HEA ...	...		
HEIA ...	...	A person; people. ( <i>Heia toreu</i> , a giant.)	
Faka-HEIHAOKAI ...	...	To capture; to enslave.	Tahitian <i>faa-hei</i> , to catch fish; Hawaiian <i>hei</i> , a net; Maori <i>hao</i> , to catch in a net; <i>kai</i> , food.
HEKA ...	...	A road, a path.	
HEKAHEKA ...	...	Discoloured.	Maori <i>heka</i> , mouldy; Hawaiian <i>he-hea</i> , to imprint with spots; stained, as with red earth.
Faka-HEKE ...	...	To miscarry; abortion. To banish. To purge; purgative. To give a passage to.	Maori <i>heke</i> , a migration; to drip; Hawaiian <i>hee</i> , to flow as blood, to alip or slide away; Marquesan <i>heke</i> , to go by the sea coast. See <i>heke</i> .
HEKEAO ...	...	To pass; to obtain passage.	Hawaiian <i>heehee</i> , a boil; a sore emitting matter.
HEKEHEKE ...	...	Elephantiasis.	Maori <i>heke</i> , to migrate; Samoan <i>se'e</i> , to glide along, &c.
Faka-HEKEMAI ...	...	To bring forward.	Tahitian <i>hemo</i> , to break an agreement; Hawaiian <i>hemo</i> , to unloose.
Faka-HEMO ...	...	To disclose; to reveal.	

## COMPARE

Hehemo ...	...	To be divorced.	See <i>hemokita-atu</i> .
HEMOKIA-ATU ...	...	To redeem; to free.	See <i>faka-hemo</i> .
HENE (a hene) ...	...	Six.	
HENUA ...	...	Country.	Maori <i>whenua</i> , country; Tahitian <i>fenua</i> , a country, &c.
HERE ...	...	A snare ( <i>here-magot</i> , to lay snares). Ambush. A running-knot. A tie. To lace up. To love; dear; beloved. To do one good.	Maori <i>here</i> , to tie up; <i>tahere</i> , to ensnare; Samoan <i>sele</i> , a snare, &c. Mangarevan <i>ere</i> , to hang up; <i>akereere</i> , dear, best-beloved; Tahitian <i>here</i> , dear, beloved.
Herega (taiona herega) ...	...	A knot.	
Faka-Herehere ...	...	To save, to lay up. Obliging, kind. To favour; to befriend.	Maori <i>whaka-here</i> , to conciliate with a present; Tongan <i>hele</i> , to dissemble; <i>faka-helehele</i> to take by craft.
Herehia ...	...	Loved.	See <i>here</i> .
HEREMAGOI ...	...	To lay snares.	Maori <i>heru</i> , a comb; to comb; Tahitian <i>heru</i> , to scratch as a hen.
HERERE ...	...	A cup; a container.	Tahitian <i>fetia</i> , a star; <i>fetu</i> , a star
HERU ...	...	To brush with the hand.	Maori <i>whetu</i> , a star.
HETIKA ...	...	A star. ( <i>Hetika horo</i> , a shooting star.)	Hawaiian <i>hekau</i> , a large strong rope for fastening boats; to tie with a rope; Maori <i>tau</i> , to float at moorings; to, to haul a canoe
HETO ...	...	An anchor.	Maori <i>whetu</i> , a star; Samoan <i>fetu</i> , a star, &c.
HETU ...	...	A star.	Tahitian <i>maheuheu</i> , dishevelled Marquesan <i>heu</i> , hair, wool, &c.
HEUHEU ...	...	Out of order; disarranged.	Tahitian <i>heva</i> , mourning for the dead; Tongan <i>hiva</i> , a song, a hymn.
HEVA ...	...	Prattling; singing. To weep; lament; to wail (of infants). Sonorous.	
Hevahaga ...	...	Condolence; sympathy.	
HIA (a hia) ...	...	How many?	Maori <i>hia</i> , how many? Samoan <i>fia</i> , how many?
HIAKIHO ...	...	By; near.	<i>Iaki</i> , proximity.
HIARUAKI ...	...	A heaving of the stomach.	<i>Ruaki</i> , to vomit. Maori <i>ruaki</i> , to vomit, &c.
Faka-HIEHIE ...	...	To admire; admirable.	Maori <i>hiahia</i> , desire. Tahitian <i>faa-hiahia</i> , to admire.
HIHI ...	...	A ray; a beam.	Maori <i>hihi</i> , a sunbeam, a ray; Tahitian <i>hihi</i> , the rays of the sun.
HIGA ...	...	To fall. To succumb. ( <i>Higa i te hoga</i> , appetite) To be worn out; to decay. To incline; to slope.	Maori <i>hinga</i> , to fall from an upright position, as a tree; to lean. Tahitian <i>hia</i> , to fall as a tree, &c.
Faka-Higa ...	...	To cause to fall. To perish. Deceased: dead; to die. To put to death.	<i>Tuhiga</i> , to kill, to slay.
HIGAHAE ...	...	Jealous.	<i>Higa</i> , to succumb; <i>hae</i> , jealous.
HIGAHIGAHANA ...	...	Eclipse of the sun.	<i>Higa</i> , to perish; <i>hana</i> , the sun.
HIGAHIGANOA ...	...	Sickly.	
HIGAKOMO ...	...	Thirst.	<i>Higa</i> , to succumb; <i>komo</i> , water.
HIGO ...	...	To superintend; to inspect. To look at; to gaze. To perceive, to see. Ice. Glass; a looking glass.	<i>Mahigo</i> , to examine. Tahitian <i>hio</i> , to look, see, behold; a looking glass. <i>Hiohio</i> , to observe; a spy; a soothsayer. <i>Hiopoa</i> , an inspector. Fijian <i>sikosiko</i> , a spy. See <i>hipa</i> .
Higohigo ...	...	A spy; a scout.	
HIHI ...	...	Impenetrable (as a wood). Hard: difficult; perplexed; intricate. To embarrass. A chain; a shackle.	Hawaiian <i>hihi</i> , thick, together as grass; Maori <i>whiwhi</i> , to be entangled.
Haka-Hihi ...	...	To make difficult.	
Faka-Hihi ...	...	To embroil; to confuse.	
Hihia ...	...	An impediment.	
Faka-HIHU ...	...	To scare away; to startle.	<i>Pohiuhiu</i> , to be in fear of; Maori <i>whiu</i> , to drive, to chastise, to whip; Hawaiian <i>hiu</i> , to seize, to grasp, to throw a stone with violence, to be wild, untamed.



## COMPARE

HIHOEHOE ...	... To etiolate; to blanch growing plants.		
HIKAHIKA ...	... Burnished.		Maori <i>hika</i> , to kindle fire by rubbing. Hawaiian <i>hia</i> , to rub sticks for fire; <i>hiahia</i> , to be honoured, noble.
HIKAHAIKO ...	... To be dry. To wither. Bare.		<i>Haiko</i> , to be dry, to wither.
Faka-HIKEKE ...	... To flout; to scoff at.		Maori <i>whaka-hi</i> , to flout, to scoff at. Tongan <i>hiki</i> , to deride. Hawaiian <i>hiehie</i> , to be proud, haughty. <i>Pakihikihiki</i> , to taek about.
HIKI ...	... To flee; to fly; to avoid. To veer. To fondle; to coozer. To bury. To bound; to bounce.		
Hikihiki ...	... To fondle; to pet. A swaddling cloth.		Maori <i>hiki</i> , to carry, to nurse. Tahitian <i>hit</i> , to nurse, to dandle. Tongan <i>hiki</i> , to lift, to remove.
HIKIFAGAI ...	... To nourish.		<i>Hiki</i> , to fondle; <i>fagai</i> , to feed.
Faka-HIKOKO ...	... Turbulent.		Tongan <i>hiko</i> , to blow as in a hurricane. Tahitian <i>hio</i> , to blow as a person out of breath.
HINA ...	... Posterity.		Tahitian <i>hina</i> , seed, posterity.
HINAGARO ...	... To wish; to wish for. To will; willingly. To prefer.		Maori <i>hinengaro</i> , the affections, the feelings. Tahitian <i>hinaaro</i> , to love, &c.
Faka-HINAGARO	... Seductive; deluding.		
HINAHINA ...	... Indignation.		Hawaiian <i>hina</i> , to offend. To be offended.
HINAINA ...	... Displeasure.		<i>Hinahina</i> , indignation.
HIO ...	... The ground; the floor.		
HIOHIO ...	... To whistle; to hiss at.		Maori <i>whio</i> , to whistle; Tahitian <i>hio</i> , to whistle, &c. See <i>faka-hiohio</i> .
HIPA ...	... To peruse; to see; to gaze; to look at; to superintend; to inspect. Ice.		Tahitian <i>hipa</i> , self-conceit or admiration; <i>hiopoa</i> , an inspector, a close examination. See <i>higo</i> .
Hipahipa ...	... To explore; a visit; to visit; to prophesy; an augur. Ice.		
Hipahaga ...	... To seem; to appear; an example.		
Hipahia ...	... Visible; to consider.		
HIPATIKA ...	... To gaze at fixedly.		<i>Hipa</i> , to look at.
HIRINAKI ...	... To be apprehensive; to be in fear; to incline; to slope.		Maori <i>whaka-whirinaki</i> , also <i>trinaki</i> , to lean against; to trust; Tahitian <i>hirinaki</i> , to lean upon another; Rarotongan <i>trinaki</i> , to lean upon, &c.
HIROHIROURI...	... Variable; inconstant.		Tahitian <i>hiro</i> , to spin, to twist; Hawaiian <i>hilo-hilo</i> , to digress, to wander here and there in telling a story.
Faka-HITI ...	... To express; to squeeze out; to utter; to pronounce; to articulate; monthly.		Tahitian <i>hiti</i> , the revolution of time; rise as the heavenly bodies; <i>matahiti</i> , a year; an incantation.
HITIKI ...	... A girdle; to gird; a thong.		<i>Putiki</i> , a girdle; Maori <i>whitiki</i> , a girdle.
HITITIKA ...	... Amazed; a shock; a pang; frightful; fearful; surprise.		Tahitian <i>hiti</i> , a monster or whatever is deformed at birth; Maori <i>whiti</i> , to start in alarm, to be nervous.
Faka-Hititika	... To startle; to scare.		
HITO (a hito) ...	... Seven.		Maori <i>whitu</i> , seven; Tahitian <i>hita</i> , seven; Tagal <i>pito</i> , seven; Cajeli <i>hito</i> , seven, &c.
Faka-HIHAIVA	... To caress; to beguile. To deny.		Samoa <i>siva</i> , a dance-song; Tongan <i>hiva</i> , to sing, a heathen festival; Hawaiian <i>hiva</i> , dear beloved.
HO ...	... The exclamation Oh!		Hawaiian <i>ho!</i> to cry out in a clamorous manner, &c.
HOA ...	... A companion; a friend.		<i>Makihoa</i> , a favourite; Maori <i>hoa</i> , a friend; Samoa <i>soa</i> , a companion, a friend, &c.

Faka-HOAHOA ... A row; a noise.

HOAHOAAGAHEKE ... Inconstant.  
HOAHOA-PARAGI ... Armour; defence.  
HOAKE ... To despatch; to send off.

HOFAHOFA ... A dog.  
HOGAVAI (metua ho-  
gavai) ... A father-in-law.

HOGHE ... Hunger; famine; dearth; scarcity.

HOGI ... To kindle; to set on fire; to embrace; to kiss.

Hohogi (hohogi ki te  
kupakupa) ... To embrace with the arms.  
HOGIHOGI ... Morning.

HOGOHOGO ... A disagreeable smell, a taste.

HOHOA ... A portrait.  
HOKA ... To pierce, transpierce. To prick.  
An oar; a paddle.

Hokahoka ... To goad; to prick. A spear.  
HOKAHOKO ... A weapon; an arm.  
HOKAHOKE ... To goad, to prick  
HOKAREKARE ... Drunk. Indigestible.

HOKE ... A stick to dig with.

HOKIKAKIKA ... Smooth; level. United.

HOKI ... To return; to come again. Too; also.

Hokihoki ... Often; frequent. To insist; to persist.

Faka-Hoki ... To restore; to give back. To turn back. To lead back.

HOKIKA ... Slippery.  
HOKIKORE ... Hardy; bold.  
HOKO ... To exchange; to barter; to buy or sell. Traffic. Valour.

HOKOHAKAMAVIRU-  
VIRU ... To compensate.

## COMPARE

*Huruhoa*, a headache; Hawaiian *hoa*, to strike on the head as in fighting; Tongan *foa*, to fracture; *faka-foa*, to cry or sing in a loud strained voice. See *huruhoa* and *hoka*.

Maori *hoake*, go on (*ho-ake*) as *ho-mai*, *ho-atu*, &c.

Maori *hungawai*, a father-in-law or mother-in-law; Hawaiian *huno-wai*, a parent-in-law.

See *ehoge*. Maori *onge*, scarce, scarcity; Tongan *hoge*, famine, &c. *Ogiogi*, to kindle fire by friction. Maori *hong*, to salute by rubbing noses; Tahitian *hoi*, to smell, to kiss; Hawaiian *honi*, to kiss, to apply a combustible article to the fire. (Compare also the Maori *hika*, sexual connection, and to kindle fire by rubbing wood, with Paumotan *honi*, sexual connection, Hawaiian *honi*, to kiss, and Maori *oni*, the movement of the body in sexual connection.)

*Ogiogi*, to-morrow; *hogi*, to kindle; Maori *pongipongi*, dawn; Samoan *popogi*, the dim morning light, &c. Tongan *hohogo*, smelling like urine; Hawaiian *honohono*, bad-smelling.

*Hoa*, a companion. Maori *hoka*, to take on the point of a fork. Hawaiian *hoa*, to beat, to drive as cattle. (It is almost certain that this Hawaiian word is *ho-a*; that is *ho* for *hoo* [*hoko*] the causative, and so compares with Maori *a*, to drive, as cattle [*whaka-a*]). See *faka-hoahoa*.

See *hoka*.

See *hoka*.

Maori *karekare*, surf. Hawaiian *aleale*, to toss about as restless waves.

*Hokahoka*, a spear: *huke*, to dig, a shovel.

Tahitian *iaia* (for *kikakika*), a piece of coral used to rasp an *umete* (bowl).

Maori *hoki*, to return; Samoan *fo'i*, to return, &c., &c. Maori *hoki*, also; Tongan *foki*, also, &c.

See *hoki* and *kore*.

*Tahoko*, revenge, to pay. (Cf. Maori *utu*.) Maori *hoko*, to exchange, to barter. Tahitian *hoo*, to exchange property, to buy or sell, &c., &c.

See *hoko* and *viru*.

## COMPARE

HOKOHOKOKAI	...	A fine; a forfeit.	See <i>hoko</i> .
HOKONAHOGA...	...	To indemnify; to make good.	See <i>hoko</i> .
HOKONO	...	Profit; to profit. To be obtained.	See <i>hoko</i> .
HOKORAGA	...	A cove, a creek.	
HOMAINOA	...	The lungs.	
HONEKE	...	Fruitful; prolific. To bear, to bring forth. Thought; understanding.	
HONI	...	To have sexual intercourse. Fornication.	See <i>hongt</i> . Maori <i>oni</i> , the movement of the body in sexual intercourse.
HONIPAKI	...	Sodomy.	See <i>honi</i> .
HOPEGA	...	To result; to follow; last; ulterior; sequel; bound; limit.	Tahitian <i>hope</i> , the tail of a bird; Marquesan <i>hope</i> , the tip, extremity. See <i>hopega</i> and <i>kore</i> .
HOPEGAKORE	...	Unbounded.	
HOPERE	...	Careless.	
HOPERE	...	To desert; to forsake; to renounce; to expel; to banish; to throw; to evacuate; to eject; to exclude; to debar.	<i>Kopere</i> , to quit, to leave; Maori <i>pere</i> , an arrow or dart; Tahitian <i>apere</i> , a darted reed.
HOPEREMU	...	The buttocks of an animal.	Tahitian <i>hoperemu</i> , the lower part of the spine; Maori <i>hope</i> , the loins; <i>remu</i> , the posteriors.
HOPETAKU	...	A hawk.	
HOPIKIPIKI-RIMA	...	Epilepsy.	
HOPOHOPO	...	Asthma; stir; emotion (applied to feelings); perception; conscience.	Maori <i>hopo</i> , afraid; Hawaiian <i>hopo</i> , fear.
HOPOHOPOKORE	...	To venture.	Maori <i>hopo</i> , afraid; <i>kore</i> , not; Hawaiian <i>hopo</i> , to fear.
HOPOI	...	To raise.	Tahitian <i>hopoi</i> and <i>hapoi</i> , to raise, to carry; Maori <i>hapai</i> , to raise; Hawaiian <i>hapai</i> , to lift up, &c.
HOPOIHAGA	...	Pregnancy.	See <i>hopoi</i> .
HOPOIHIA	...	Sending; to send.	See <i>hopoi</i> .
HOPU	...	To bathe; ( <i>ua hopu</i> ) finished.	Tahitian <i>hopu</i> , to dive, to bathe.
Faka-Hopu	...	To immerse.	
HORA	...	Salted; briny.	Tahitian <i>horahora</i> , acid or bitter in taste; Hawaiian <i>hola</i> , to poison fish with <i>hola</i> .
Horahora	...	To make sour; sharp-tasted; bitterness; grief; venom.	
HORAHORA	...	To spread out; to stretch out; to unroll; to unwrap.	Maori <i>horo</i> , to spread out; Samoan <i>folo</i> , to spread out, &c.
Hohora	...	Lying down with legs extended. To unfold.	
HORAU	...	A shed.	Maori <i>wharau</i> , a shed, a hut, Tahitian <i>farau</i> , a shed for a canoe, &c.
HORIHORI	...	Ten. <i>E keka horihori</i> , fifty. <i>Hori-hori mageto</i> , thirteen. <i>Horihori wawari</i> , Eleven.	
HORIRIRIRI	...	To shiver.	Maori <i>whariri</i> , to shiver; Maori <i>makariri</i> , cold; Tahitian <i>horiri</i> , to shiver.
HORO	...	To flee; to fly; to avoid; to run; to gallop; rout; defeat; to pass; to pass by.	Maori <i>horo</i> , quick, speedy; Hawaiian <i>holo</i> , to go fast, &c.
Faka-Horo	...	To drive away.	
Horohoro	...	To run; to gallop; a soul; a spirit.	
HORO	...	To bury.	Maori <i>horo</i> , to crumble down, a landslip; Samoan <i>solo</i> , to slide down as a wall, &c.
HOROGA	...	To offer; to propose.	
HOROMITI	...	To swallow; to devour.	<i>Horopitipiti</i> , to swallow. Maori <i>horomiti</i> , to devour.
HOROMOA	...	Insatiable appetite.	Maori <i>horo</i> , to swallow; <i>kathoro</i> , to eat greedily; Tongan <i>folo</i> to engorge.
HOROMU	...	Voracious.	See <i>horomua</i> .
HOROMUA	...	Gluttonous; to devour.	See <i>horomoa</i> .
HORONAKINAKI	...	To bound away; to shoot away.	See <i>horo</i> and <i>naki</i> .
HORONAUNAU	...	Greedy.	Maori <i>horo</i> , to swallow. See <i>horomoa</i> .

## COMPARE

HOROPIREHIREHI ...	To trot about.	See <i>horo</i> .
HOROPITIPITI... ..	A gourmand; a greedy eater; to swallow; to let down.	See <i>horomiti</i> .
HOROPUPUNI ... ..	To make one's escape.	See <i>horo</i> , to fly.
HOROTIKA ... ..	Stunning (of a blow).	
HOTARATARA ... ..	To shudder; to tremble.	Tahitian <i>hotaratara</i> , to be afraid, so that the hair stands on end.
HOTA (higa i te hota) ...	To catch cold.	Tahitian <i>hota</i> , a cough, a cold.
HOTIKATIKA ... ..	To ferment	
HOTIE ... ..	A piece of wood to which a canoe is tied.	
HOU ... ..	Young. ( <i>Ukithou</i> , youth.)	Maori <i>hou</i> , new, fresh; Samoan <i>fou</i> , recent. Tahitian <i>hou</i> , new, &c., &c.
Faka-Hou ... ..	To renew. To furrow; to groove.	(Probably for <i>hau-kore</i> ?)
HOUKORE ... ..	Anarchy; lawlessness.	
Faka-HUA ... ..	Perfidious; to sham, to feign.	Tahitian <i>huaa</i> , family, lineage.
HUAGA ... ..	Lineage.	Maori <i>huanga</i> , a relative; <i>hua</i> , to bear fruit, &c.
HUAGAKAU ... ..	Hernia, rupture.	Maori, <i>ngakau</i> , the bowels. Samoan <i>ga'au</i> , the entrails, &c., &c.
HUAHAERE ... ..	To enquire.	See <i>huaga</i> .
HUAKAI ... ..	A descendant.	
HUAKAO ... ..	The frigate bird.	Maori <i>huaki</i> , to open, to uncover.
HUAKI ... ..	To uncover, to expose. Out of order; deranged.	Samoan <i>suai</i> , to dig up, &c., &c.
HUAKIRI ... ..	Gravel. Stony, pebbly.	Kirikiri, stony, pebbly; Maori <i>kiri-kiri</i> , gravel, &c., &c.
HUE ... ..	A gourd.	Maori <i>hue</i> , a gourd; Tahitian <i>hue</i> , a gourd, &c.
HUEHUE ... ..	Stir, emotion (external).	Tahitian <i>huehue</i> , to be in terror or amazement.
Faka-HUEHUE... ..	To carry: to conduct.	Hawaiian <i>hue</i> , to unload a ship.
Faka-HUEHUEHIPA ...	To defy.	
HUI ... ..	To reject; to repulse.	
HUI-TUPUNA ... ..	Forefathers.	Tahitian <i>hui</i> , a collective plural, <i>tupuna</i> , an ancestor.
HUGA ... ..	Accident; danger. To sustain damage. Incident. To grieve. A trial, a proof, a test.	
HUGAHUGA ... ..	To crumble (v.a.). A trinket; frippery. A rag, a tatter.	Maori <i>hunga</i> , a company of persons. <i>hungahunga</i> , tow, refuse. Hawaiian <i>huna</i> , a particle, a crumb; to be reduced as fine as powder, &c. Maori <i>hukahuka</i> , shreds or thrums on a mat; fringe.
HUGA ... ..	A storm; a tempest.	Maori <i>huka</i> , foam; Mangarevan <i>hukahuka</i> , very much agitated by strong winds.
HUGARAKAU ... ..	Conquered.	
HUGATOREU ... ..	A tempest, a hurricane. To feel pain or distress.	See <i>huga</i> and <i>toreu</i> .
HUGONA-RIRE ... ..	Daughter-in-law.	See <i>hunoga</i> and <i>morire</i> .
HUHA (tapa huha) ...	The groin.	<i>Tapahuha</i> , the groin. Maori <i>huha</i> , the thigh: Hawaiian <i>uha</i> , the thigh, &c.
HUHU .. ..	Ebb; ebbing. To draw; to un-sheath. A groove.	
HUKAHUKA ... ..	A bubble of water.	Maori <i>huka</i> , foam, froth: Hawaiian <i>hua</i> , foam.
HUKAE ... ..	Saliva. Coolness. Phlegmatic.	<i>Hakae</i> , coolness. Maori <i>huka</i> , foam, <i>hukarere</i> , snow, &c.
HUKAI ... ..	The glair or white of egg.	See <i>hukae</i> and <i>hukoikoi</i> .
Hukaikai ... ..	Glairy, viscons.	
HUKE ... ..	To dig. A shovel; a scraper.	<i>Hoke</i> , a digging stick; Maori <i>huke</i> , to dig up; Hawaiian <i>hue</i> , to dig.
Hukehuke ... ..	To dig; to excavate. To scratch the ground.	
HUKEAKA ... ..	To scrape a root.	See <i>huke</i> and <i>aka</i> .
HUKERI ... ..	A hole, a den.	See <i>huke</i> , to dig. Keri, a digging stick. <i>Kukeri</i> , a hole.

## COMPARE

MUKI ... ..	Pain in childbirth.	Tahitian <i>hwi</i> , to pierce, to lance. Tongan <i>hukukia</i> , a pricking sensation.
Mukihuki ... ..	To bore, to perforate. To defy. Prickings; itchings.	<i>Hukihuki</i> , to dig. Maori <i>huki</i> , to pierce, to stick in. <i>Hwi</i> , to jerk (as an omen). See <i>hukihuki</i> and <i>reko</i> . See <i>hukakai</i> .
HUKIHUKI-REKO ... ..	Sarcasm.	Tahitian <i>hunekune</i> , the itch.
HUKOIKOI ... ..	Viscous, slimy.	See <i>hugonarire</i> . Maori <i>hunaonga</i> , a son-in-law. Tahitian <i>hunoa</i> , a child-in-law. Hawaiian <i>huna</i> , a child-in-law.
HUMERIRI ... ..	To sink; to fall. To crumble.	<i>Katifa</i> .
HUNEHUNE ... ..	Itch, scab.	<i>Morire</i> .
HUNOGA ... ..	A son-in-law.	Maori <i>hupe</i> , mucus from the nose. Samoan <i>isupe</i> , mucus from the nose ( <i>isu</i> ).
HUNOGA-KAIFA ... ..	A son-in-law.	See <i>Koari-hupehupe</i> .
HUNOGA-MORIRE ... ..	A daughter-in-law.	Tahitian <i>raatira</i> , an inferior chief.
HUNOGA-TIKA ... ..	A son-in-law.	See <i>ragatira</i> .
HUPE ... ..	Mucus.	Tahitian <i>hura</i> , to exult. Hawaiian <i>hula</i> , to dance, to sing. See <i>vira</i> .
Hupehupe ... ..	Sordid; base; mean. Effeminate.	Maori <i>huri</i> , to turn. Samoan <i>futi</i> , to turn over. Rarotongan <i>uri</i> , to turn over.
HURAAITIRA ... ..	An inhabitant.	Tahitian <i>huru</i> , the likeness or resemblance of anything.
HURAVIRU ... ..	To be well-disposed.	See <i>huru</i> , <i>faka-hoahoa</i> , and <i>hoka</i> .
HURI ... ..	To turn. ( <i>Huriaroga</i> to turn the back.)	<i>Pahuruhuru</i> , woolly. Maori <i>huru-huru</i> , coarse hair. Samoan <i>futu</i> , a hair, a feather, &c., &c.
HURU ... ..	A species; a kind. Disposition; humour.	See <i>huru</i> and <i>ke</i> .
Faka-Huru ... ..	To sham; to feign; to ape.	See <i>huru</i> and <i>kore</i> .
HURUHOA ... ..	Headache.	See <i>huru</i> and <i>reko</i> .
Huruhuru ... ..	Hair. <i>Huruhuru napehia</i> , a plait of hair. <i>Huruhuru tupiki</i> , curly hair. <i>Huruhuru koviriviri</i> , frizzy hair. Hairy (of the body). Hair as the tail or mane of animals. Feathers. Height; figure; shape. Colour.	See <i>huru</i> and <i>rimu</i> .
HURUKE (Huruké) ... ..	Dissimilar. Odd; singular. Fantastic.	Maori <i>huti</i> , to hoist; Samoan <i>futi</i> , to pluck feathers, hair, &c.
HURUKORE ... ..	Colourless.	
HURURARI ... ..	Careless.	
HURUREKO ... ..	A mistake.	
HURURIMU ... ..	Spongy.	
HURUTAPIRI ... ..	A circumstance.	
HUTI ... ..	To hoist.	
Hutihuti ... ..	To deplume; to remove hair from the body.	

## I

I ... ..	According to; is; to be.	Maori <i>i</i> , at, by, in (past), with, &c.; Tongan <i>i</i> , in, by, with, &c.
IA (Ko ia) ... ..	He, him, her, it. <i>O ia tika</i> , that is why.	Maori <i>ia</i> , he, she, it; Samoan, <i>ia</i> , he, she, &c.
IAKI ... ..	Proximity; nearness.	See <i>hiakitho</i> .
IAKU ... ..	Me; to me.	Tahitian <i>iau</i> , me, to me; Hawaiian <i>iau</i> , me, to me.
IGOA ... ..	A name.	Maori <i>ingoa</i> , a name; Samoan <i>igoa</i> , a name, &c.
Faka-IGUIGU ... ..	A public festival.	Maori <i>iho</i> , the heart of a tree, that wherein the strength of a thing consists. Tahitian <i>iho</i> , the nature or essence of a thing, &c.
IHO ... ..	The essence; the substance.	Tahitian <i>iho-arai</i> , the dignity of a king or chief.
IHO-ARIKI ... ..	Royalty.	Tahitian <i>iho</i> , to descend; Maori <i>iho</i> , downwards.
IHOIHO ... ..	To descend.	



## GENEALOGY OF TE MAMARU FAMILY OF MOERAKI, NORTHERN OTAGO, N.Z.

—  
S. PERCY SMITH.  
—

THE following table and notes have been compiled from information supplied by our corresponding member, Teone Rena Rawiri Te Mamaru, of Moeraki, who states that they have been abstracted from numerous other tables preserved in writing by his father, Te Mamaru. They have a considerable historical interest as tending to show the length of time the South Island tribes of Waitaha, Te Rapuwai, and Ngati-mamoe have been in this country. Those tribes—as tribes—are extinct, though the people shown in the table are descended from, and claim to represent them—as for instance, from Hotu-mamoe, from whom the tribal name Ngati-mamoe is derived. It will be observed that a claim is made that Raikaihaitu and his companions were the first people to colonise these islands, having arrived here in the canoe *Uruao*—presumably from Hawaiki. There is still a tribe called by his name—the Ngati-Rakai—living at Waitaki and other places in the South Island, and they must certainly be classed as some of the aborigines in contra-distinction to the Maoris, who only arrived some twenty-one or twenty-two generations ago. If the tables are correct we must cease to class Ngati-mamoe as a purely aboriginal tribe, for it is shown that Hotu-mamoe was a son of Uenuku, who, as is well known, lived in Hawaiki, but whose sons migrated to this country, amongst them being the celebrated Paikea, or Kahutia-te-rangi. Through Hotu-mamoe's mother the connection comes in with the original people, descendants of Toi. This latter name—Toi—is well known to the northern Maoris, and also to the Morioris of the Chatham Islands, and the six succeeding generations are generally identical though some genealogies introduce others and leave out some of these here given.

Awa-nui-a-raki, or Awa-nui-a-rangi, is not probably the man of that name who gave his name to the Ngati-awa tribes of the Bay of Plenty and Taranaki, but he possibly may be identical with one of that name who lived in Hawaiki, and whose other name was Kaitangata. According to other tables we possess, Kaitangata lived about thirty-one generations ago, whereas the Awa-nui-a-raki, herein shown, flourished thirty-four generations ago, a difference not too great to destroy the identity.

So far as their utility is concerned, the number of genealogical tables which are published by the Society must be looked on as serving



a Rakaihaitu	b Toi		
Te Rakihouia	Rauru		
Wearaki	Hatoka		
Te Aweawe	Riteka		
5 Te Whatu-ariki	Motoro		
Te Whatu-karo-karo	Tahatiti		
Te Whatu-korongata	Ruatapu		
Te Whatu-ariki-kuao	Rakau-ma		
Tane-auroa	Rakau-hap		
10 Titi-tea	Paea		
Te Waitakaia	Rakau-ma		
Autaia	Rakau-wh		
Takiporutu			
Te Hautumua	Waitahara		
15 Turaki-potiki	Hawea-i-te		
Anpawha	Waereika		
Huripopoiarua	Whatu-ari		
Pekerakitahi	Whatu-kot		
Waikorire	Rakiroa		
20 Ruates	Whatuteki		
Parakarahu	Watere		
Rongo-te-whatu	f Hotumam		
Te Pahere	Auaitakek		
Tuawhitu	Matairaki		
25 Upoko-hapa	Houmea		
Te Kura-whai-ana	Tahukutia		
Pokeka-wera	h Hikaorord		
Turi-huka	k Tumaikou		
Paetara	Rongokot		
30 Taaku	Manawata		
Te Wai-matau	Tuhaitara		
Upokoruru	Tamaraen		
i Whatukai f	Te Aohiki		Whata
Maramarua	Tuahuriri		Kete
35 Punahikoia	Hamua	= Hinehou	Ruatwhenua
Hikitia-te-rangi	Hutika	= Rahapehupehu	Puake
Taka-o-te-rangi	Reitai	ono = Te Raki	
Pitorua	Hakina		
Waipunahau = Tupai	Haurarak		
40 Ketewahi Whakatikipaua =	Kukure		
Makaha = Pukio	Te Koreh	eharu	
Mata-Makaha	Te Mame	kawa	
T. R. Te Mamaru =	M. T. Te	rata, M.H.R.	

Ngati-whata tribe



the purpose of fixing approximate dates of events in the history of the Pacific. It is by their aid we shall presently be able to write a somewhat comprehensive history of the Polynesian race, hence the great utility of having them printed for the sake of students. The question of authenticity here enters as a factor in considering these tables. Few people who have heard them recited doubt their general accuracy, but no doubt some times the names of two or more brothers slip in where one only should be shown in order to continue the proper sequence. In the table under consideration, I think this has probably occurred, and, moreover, the repetition of the same names on different lines, though not in the same order, is perhaps a sign of some confusion. At the same time, it should be remarked that it is not by any means an uncommon thing for one person to be named after another, more particularly is this the case in the earlier generations.

The information supplied by T. R. R. Te Mamaru contains several other tables connected with these shown, but none go very far back—they will be useful to the future historian, who shall search through the archives of the Polynesian Society when compiling a general history of New Zealand.

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Te Mamaru commences his communication with the following ancient chant, which is of interest :—

I ahu katoa mai ai ka mate i te po ;  
ina hoki te waiata o te po :—

Na te po, ko te ao,  
Tana ko te ao marama,

Tana ko te ao tu roa,

Tana ko te kore te whiwhia,

Tana ko te kore te rawea,

Tana ko te kore te tamaaua,

Tana ko te kore te matua,

Tana ko te maku, ka moe i a  
mahara-nui,

Ka puta ki waho, ko te Raki e tu  
nei,

Ka putake o tenei hanga te mate.

All evils flow even from eternity ;  
hence the chant of eternity says :—

From eternity came the universe,  
From the universe the bright clear  
light,

From the bright clear light the  
enduring light,

From the enduring light the void  
unattainable,

From the void unattainable the  
void intangible,

From the void intangible the void  
unstable,

From the void unstable the void  
(endowed with) paternity,

From which came moisture, which  
combining with limitless thought,

Produced the visible Heavens,

The source of all forms of calamity.

Ka moe ano a Raki i tenei wahine, i  
a Pokoharua-nui-a-te-po, ko ka tini o ka  
Tahu, ko ka atua, ko werohia, ko  
whakairia, ko Tao-kai-maiki, Tao-iti-a-  
pae-kohu, ko Tahu-tu, me te tini o aua  
Tahu, me ka Anu. Huia ka Tahu, me  
ka Anu, he kai whakamate takata  
anake. Na Raki i putake mai te mate.

Again the visible Heavens combined  
with the great abyss of eternity to pro-  
duce the numberless sorceries,\* the gods,  
Pierced, Suspended, Taokaimaiki, Tao-  
iti-a-pae-kohu, the enduring and other  
numberless forms of sorcery and the  
cold of space. Combined, the sorceries  
and the cold void of space are the  
destroyers of mankind. From the  
Heavens originate all calamities.

NOTE.—The italic *k* throughout this article is the Ngaitahu equivalent of the northern *ng*, as will be seen in the translations where the accepted mode of Maori spelling is adopted.

\* Or perhaps Guardians.

<b>a</b> Rakaihaitu	<b>b</b> Toi		
Te Rakihouia	Hauru		
Wearaki	Hatoka		
Te Aweawe	Riteka		
<b>5</b> Te Whatu-ariki	Motoro		
Te Whatu-karo-karo	Tahatiti		
Te Whatu-korongata	Ruatapu		
Te Whatu-ariki-kuao	Rakau-mai		
Tane-auroa	Rakau-hapi		
<b>10</b> Titi-tea	Paea		
Te Waitakaia	Rakau-mai		
Autais	Rakau-wha		
Takiporutu			
Te Hautumua	Waitahara		
<b>15</b> Turaki-potiki	Hawea-i-te		
	Waereika		
Aupawha	Whatu-ari		
Huripopoiarua	Whatu-kor		
Pekerakitahi	Rakiroa		
Waikorire	Whatuteki		
<b>20</b> Ruates	Watere		
Parakarahu			
Bongo-te-whatu	<b>f</b> Hotumama		
Te Pahere	Anaitakek		
Tuawhitu	Matairaki		
<b>25</b> Upoko-hapa	Houmea		
Te Kura-whai-ana	Tahukutiri		
Pokeka-wera	<b>h</b> Hikaororo		
Turi-huka	<b>k</b> Tumaikuku		
Paetara	Rongokotu		
<b>30</b> Taaku	Manawata		
Te Wai-matau	Tuhaitara		
Upokoruru	Tamaraeri		
<b>i</b> Whatukai <b>f</b>	Te Aohiki	Whata	
Maramarua	Tuahuriri	Kete	
<b>35</b> Punahikoia	Hamua	= Hinehou	Ruatwhenua
Hikitia-te-rangi	Hutika	= Rahapehupehu	Puake
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Makaha = Pukio	Te Korek	eharu	
Mata-Makaha	Te Mama	Kawa	
T. B. Te Mamaru	=	M. T. Te	rata, M.H.R.

Ngati-whata tribe



HE WHAKAPAPA TUPUNA NO TAKAROA.

Ka moe a Takaroa i a Papa-tu-a-nuku, ka puta ki waho ko,  
 Riwa, ka moe i a Pupu-mai-ki-waho, tana ko,  
 Wawau-nui-a-raki, ka moe i a Wawau-nui-a-tahi, tana ko,  
 Taka-mai-nui-a-raki, nana a,  
 Kiwa.

Ko te Pakeha. Ekari i kiia e te Maori, te Pakeha he "Takata Pora." I moe a Takaroa i a Papa-tu-a-nuku, tana ko Riwa. Ka haere a Takaroa ki ona tipuna ki te mau i te popoki o tana tamaiti ki ona tipuna. Hoki rawa mai, kua moea e Raki-e-tu-nei te wahine a Takaroa. Ka whawhai raua mo to raua wahine, mo Papa, wahi iti kua mate a Raki i a Takaroa. Kua whanau mai a Tane raua ko Paia.

AN ANCESTRAL GENEALOGY FROM TANGAROA.

Tangaroa married Papa-tu-a-nuku, and brought forth  
 Riwa, who married Pupu-mai-ki-waho, who had  
 Wawau-nui-a-rangi, who married Wawau-nui-a-tahi, who had  
 Taka-mai-nui-a-rangi, whose child was  
 Kiwa.

Hence the Pakeha, or white race. But the Maoris call the Pakehas "Tangata Pora," or "ship-men." Tangaroa married Papa-tu-a-nuku, who had Riwa. Tangaroa went to his ancestors to take the *placenta* of his child to them. When he returned he found that his wife had been beguiled by Rangi-nui-e-tu-nei. They fought for the woman, for Papa, and Rangi had a narrow escape of being killed by Tangaroa. Subsequently there were born Tane and Paia.

These few brief sentences are worthy of note, for they embody a belief not shared in generally by the Maoris, and quite possibly point to an older form of the currently accepted account of the origin of all things through Rangi and Papa. Here Tangaroa is the originator of gods and men, as he is in Samoa and Tahiti, whereas the Maori accounts as gathered in the North Island invariably place Rangi and Papa at the beginning of all things, from whom descended Tangaroa and the other greater gods. This may possibly give weight to the statement made further on as to the number of generations this particular tribe has been in the country, and points to the fact that the ancient people of the South Island—Te Rapuwai, Waitahanui, and Ngati-mamoe—were here before the arrival of the well known canoes of the great migration; that they were, in fact, a part of the earlier people who claim Toi as one of their great ancestors. It may well be that these people did not come from the same part of the Pacific as the later migrations of Maoris, and the differences in their dialect points in the same direction. The change of "ng" into "k" and the dropping, or rather indistinct pronounciation, of the "r" amongst the Ngati-Bakaihaitu are peculiarities which distinguish these southern tribes from all others.

THE CAPITAL LETTERS GIVEN HEREIN REFER TO THE GENEALOGICAL TABLE.

A. Rakaihaitu. No Rakaihaitu tenei korero, no te mea koia te takata tuatahi mai ki tenei motu, otira ki te Waipounamu me Aotea-roa. Ko te ikoa o tona waka ko *Uruao*. Tona takata o ruka ko te Rakihouia. Tona iwi ko Kati-waitaha. Nana tenei motu i timata te noho e te takata. Ko te whaka-papa tenei ka timata i te atuataka o te takata. Ko ka takata tenei nana i mau mai te waka o Rakaihaitu. Tona iwi ko Kati-waitaha. Ko te iwi mohio tenei ki te karakia, ki te kukume mai i te whenua—te ikoa o taua karakia ko Aukukume—me era atu mahi. I maurea mai tenei waka i te Tapahaka-a-Taiehu, i te karu moana. Rokohaka mai e kati ana te moana ki te Raki. Ko ka toki nana i tapahi taua tutaki ko Kapa-ki-tua tetahi, ko Tua-uru-te-raki tetahi, ka puta mai ka waka ka nohohia a ruka i enei motu e te takata.

A. Rakaihaitu. This relation is about Rakaihaitu, who was the first man who came to this island, indeed to both the Waipounamu (South Island) and to Aotea-roa (the North Island). The name of his canoe was *Uruao*, and the man on board of her (besides Rakaihaitu) was Rangihouia. The name of his tribe was Ngati-Waitaha. It was by him that this island first became peopled. This genealogy commences when men were gods. It was these men (Rangihouia and others) who brought the canoe of Rakaihaitu here. They were people who had great knowledge of *Karakias* (incantations) to draw out lands\*—the name of this Karakia was Aukukume—and other great deeds. This canoe was brought hither from the Tapahanga-a-Taiehu, over the waves of the sea. As they approached they found the sea connected with the sky. The axes which were used in severing them were named Kapa-ki-tua and Tua-uru-rangi: by their means the canoes got through, and this land was settled on by man.†

C. Ko tenei whakapapa-tipuna, me timata mai i a Rauru; i a ia ka puhi, e kii nei ka *Kingi* o namata, koia a Puhi-a-rauru. Ko ka tangata tapu enei o namata kei roto i ka whare whakairo e noho ana. Ka putake tenei o ka tashu rangatira o te takata. Ko ka iwi ko Kai-tahu, ko Kati-mamoe, ko Kati-waitaha.

C. This genealogy of ancestors commences with Rauru; he possessed the *puhi* (or plumes?), which are said to be the kings of old, hence Puhi-a-rauru. These were the sacred men of old, who lived in the carved houses. They are the origin of the noble lines (of descent) of man. The tribes are: Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

D. He timataka korero tenei, me timata mai i te auahataka a Tane, i auahatia ai e ia ki te whenua e takoto nei, ko Tiki. No te tuaruaataka o ana auahataka ki te whenua, ko Io. Ka whakamoea e Tane a Tiki hei wahine ma Io. Na konei i ririki te ao ki te takata. Kei te haere mai i konei te huka nunui, me ka riri tipuna me ka toa whawhai.

D. This is another commencement of a history, starting with the creation of Tane,‡ when he created Tiki from the earth. His second act of creation from the earth was Io, whom he married to Tiki as a wife for him. Hence were men poured out to the world. From this source are the great peoples, the ancestral wars, and the brave ones in battle.

E. Apparently Tapu was a female, at any rate the two lines given by Te Maru from this point downwards are identical, and the assumption is that Hawea-i-te-rangi and Tapu were man and wife—Tapu is a not uncommon name for a woman now. Assuming that this is so the two lines from Rauru are confirmatory of one another, notwithstanding that the author's note C. leaves it somewhat in doubt as to whether Puhi-a-rauru is not a son of Rauru's. The difference of one generation is not more than could be expected.

F. Hotu-mamoe; the author adds opposite his name, "Ko Kati-mamoe tenei." This is Ngati-mamoe, or from this man the ancient tribe of Ngati-mamoe take their name. He flourished just about the period of the arrival of the migratory canoes in the North Island, or twenty-one generations ago.

G. Opposite the name of Uenuku-horea, the writer adds:—"Tika tonu atu Te Aomataki, kei konei te huarahi o Pakea," the meaning of which is "that Te Aomataki's line branches off here, as also does that of Pakea." It is well known from

\*I take *Kukume mai te whenua* to mean probably a power of drawing out, or producing, or discovering lands: a knowledge of navigation.

†The sea connected with the sky refers, no doubt, to the appearance when at sea out of sight of land.

‡*Auaha* I take to be derived from the same source as *auahaa* of Tahiti, meaning the female genitals. None of our Maori dictionaries contain the word; it evidently means "to create," "to form."

northern traditions that Uenuku was the father of Paikea or Kahutia-te-rangi, and that both lived in Hawaiki; the latter, however, migrated to New Zealand, and from him are descended several families now living, whose genealogies show him to have lived about twenty-two to twenty-four generations ago, which agree in number with that here given.

H. Though not so stated, the assumption is that Tuhukutira and Te Utuporaki were man and wife, as both are shown on separate lines to be the parents of Hika-oro-roa. Against the latter's name is the note—*Ko te toa patu takata tenei, ko Hika-oro-roa, i mate i tana kotahi ko tahi te kau mano takata*: Hika-oro-roa was a great man-slayer; he killed by himself ten thousand men! We may assume that he was a great warrior, without giving credence to the number of his enemies said to have been slain by him. The author also adds:—*Ko te whaka-takatakata tenei, penei me koe me au*: This was the commencement of humanity like you and me; by which he intends to imply that all of the names preceding him were gods—a very common feature in Maori genealogies.

I. *Ko tenei whakapapa kei te timata mai ano i te po, ano, i haaka ai ka wai maori me ka moana waitai, me ka one, me te takata. Me timata mai i te po i noho ai te ora ki te takata. Po-tahi, Po-rua, Po-toru, tae noa ki te Po-tuakahuru. Ko Wii, ko Waa. I puta mai i konei te nuika o ka toa whawhai me ka matamuataka o te takata. No naianei, he mana te takata rakatira. Ki te kore he mana, kore rawa atu tona rakatira-taka. Ko Kai-tahu, Ko Kati-mamoe, Ko Kati-waitaha.*

I. This genealogy also commences from the *po*, or "dark ages," in which were made the fresh waters, the salt waters of the sea, the lands, and men. It begins with the "dark age," which contained the life of man; first-age, second-age, third-age, up to the tenth-age; then come Wii and Waa. From hence came forth the majority of the brave-in-war, and the beginnings of man. At the present day the chiefs have power; if they have no power, they are not chiefs at all. From hence are Ngai-tahu, Ngati-mamoe, and Ngati-waitaha.

J. From Tahu-potiki to Rakaiwhakaata the names have been taken from Dr. Shortland's "Southern Districts of New Zealand," for the purpose of showing the connection of the Ngai-tahu people with the purely South Island tribes of Ngati-mamoe, Ngati-waitaha, and others. It is well known that Tahupotiki's ancestors came to New Zealand in the Takitumu canoe about twenty-one generations ago, and first settled on the East coast of the North Island. In the times of Rakau-whaka-kura (fourth in descent from Tahupotiki) the migration to the South Island commenced. From his son Tahu, the Ngai-tahu tribe take their name. For particulars of this migration see Judge A. Mackay's "Native Affairs, South Island," Vol. I., and Rev. J. W. Stacks' "Traditionary History of the South Island," "Transactions New Zealand Institute, Vol. X., p. 57." It will be seen by reference to Dr. Shortland's work quoted, that the number of generations and names agree exactly with those here given, though derived from different sources. Tahupotiki's father is there stated to have been Paikea; if this is intended for the same Paikea, son of Uenuku (see note G.), there is a difference of four generations as to the period they flourished; Dr. Shortland's table would make him to have lived nineteen generations ago. The Rev. J. W. Stack states the same number, both being derived from the same people, though living in different localities. The North Island genealogies are somewhat longer, say twenty-two generations, and as there are the means of testing these from several different sources, they may be considered the most reliable.

K. *Ko Tumaikuku ka moe ia Irakukuru, ka puta ki waho ko Tukake-mauka raua ko te Whatu-kai-papaai, i mate uri kore raua i te parekura i Rauwhata. No muri ka moe a Tumaikuku i a Uemate, ka puta ki waho ko Rongokote, ka moe ia Tahupitopito, tana ko tana kahui Manawa tokotoru—i noho noho anake i a Rakaiwhakaata.*

K. Tumaikuku dwelt with Irakukuru, and there were born to them Tukake-maunga and Te Whatu-kai-papaai, who both died at the battle of Rauwhatu without issue. Subsequently Tumaikuku dwelt with Uemate, who had Rongokote, who dwelt with Tahupitopito, who had a family of three, each named Manawa, who all married Rakaiwhakaata.

L. *Ko tenei wahine—A Te Whatu-ka-ai—ka whakatakata nui rawa nei, penei me koe me au.*

L. With this woman—Te Whatu-ka-ai—people were fully developed as men, like you and me.



## No. 2. KO TE PATUNGA O TE KAIWHAKARUAKI.

### NA TE WHETU.

**H**E ngarara ano tenei, ko Te Kaiwhakaruaki te ingoa; e ngari tenei i nui te mahi. Ko te mahi, he kai tangata; ko tana mahi ko nga teretere haere mai ki Takaka, ki Motueka, ka haere mai, ka hua nga tangata o muri kua tae ki nga wahi i haere atu ai; kaore, kua pau i te nanakia nei!

Ka haere atu nga teretere o Wakatu, o Takaka, o Motupipi, ka ahu ki te ra to; ka haere atu, ka tae ki te awa nei, ko te ingoa ko te Parapara kei reira te rua o taua ngarara—Te Kaiwhakaruaki. Ka kite mai te ngarara nei i te kai mana, ka tahi ka whaia ake; kaore tetahi e ora, ahakoa he ope nui, kaore tetei e puta; ahakoa tekau, pau katoa; ahakoa e rima tekau, kaore tetei e puta; ahakoa he kotahi rau tangata, ka pau katoa.

Akuanei ka haere mai tetei ope no Arahura, ka haere mai taua ope kia kite i a Potoru raua ko Te Koheta; ko Te Koheta no tenei motu, no Taranaki, ki a Puketapu. Ka tae te rongo ki Arahura, katahi te ope ka haere mai, ka tae mai ki Matarua. Ka noho te ope, kei runga ko Potoru; katahi ka korerotia te korero mo te ngarara nei, mo Te Kaiwhakaruaki; ka whakarongo mai te toa o Ngaitahu. Ko taua tangata, ko tana patu i tenei ika i te kekeno, ko tona ringaringa tonu, ka ki taua tangata; “Kia kotahi tonu taku kuru, ka mate ia, e hira atu ranei ia i te kekeno e kotahi tonu nei te kuru, ko tena ranei e ora i a au?” Katahi a Potoru ka ki atu;—“Kati ano tau patu; ko taku; taihoa, kia tohea nga tohe a Potoru.” Katahi ka tuaina te pohutukawa hei patu, katahi ka taraiia nga tokotoko. Kotahi rau ma whitu o te ope; kotahi rau ma whitu hoki o nga patu o taua rakau. Katahi ka haere te ope, ka tae ki Aorere, ka noho. Kei runga a Potoru;—“E tama ma, te riri! te riri! kia manawa nui! akuanei, whakarongo mai; e tae kia hokowhitu hei matua-iwi, kia hokorima ki tetei tahapa ki tetei tahapa o te ara, engari kia ngaro, kia hokorima ki tetei taha o te ara, kia ngaro, me tuku mai ma te matua-iwi e huaki, hei reira nga tahapa ka huaki, ko tetei titiro tonu, e haere, e whai te hiku i tetei, huakina e tetei, kia mea te hoki o te hiku ki te koko i tera, e hoki, werohia; ka pare ki tetei ma tetei e wero.” Ka whakaetia e te rau-ma-whitu. Ka mutu a Potoru, kei runga ko taua toa patu kekeno:—“Whakaaro mai, e te iwi! kaore aku whiri-

whiri mo tena ngarara, whakarongo mai ! maku tonu e tiki ki roto i te wai, hei reira maua riri ai.” Katahi ka whakaaetia e Potoru :—“ Ae.” Ko te kupu ia tenei—ana, a Potoru :—“ Waiho kia tohea nga tohe a Potoru.”

Katahi ka haere te rau-ma-whitu, ka tae ki te awa, ko te ingoa ko Te Parapara. Katahi ka karanga atu a Potoru ki te ope kia noho ki raro ; katahi ka kawea e Potoru tetahi tahapa, ka noho tera ; katahi ka kawea tetahi tahapa ka noho tera ; katahi ka kawea te matua-iwi, ka noho ; oti rawa. Katahi tana tangata patu kekeno ka karanga mai :—“ Kua oti to mahi ? ” Ka ki atu a Potoru :—“ Kia marama te titiro atu, e ahua kaha tukua mai ki te ope.” Katahi te tangata nei ka ki mai, “ Maku ia e titiro, otiia, kaore ano he ika kia ora i toku ringa o mua iho, tae noa ki tenei ra.” Ka ki atu a Potoru, “ Haere ! ko te kupu no roto i te upoko o oku tupuna, haere ! ” Ka ki atu hoki a Potoru ki ana tamariki :—“ Haere, hei arahi mai i te ika nei, kaore au i te mohio ki te haere a tera tangata, he kawe ingoa pea nona, otiia ma korua e titiro atu tona mahi ko wai ka hua e ora te uru o tana patu ? ”

Katahi te tangata ra ka haere, ka tae ki te awa, katahi ka kau atu, ka tae te wai ki nga hope, katahi ka piua te kete kokowai ki te wai, ka heke iho te kokowai ra ka tae ki te rua, katahi te ngarara nei ka puta ki waho ka tirohia atu ki te ngaru o te moana e waha ana mai. Katahi ka hoki whakamuri mai te tangata ra, ka tae te wai ki nga hope, ka tae te wai ki nga turi, katahi te tangata nei ka tahuri ki waho atu ano, ko te ngaru o te moana kua tae ki uta, ko te waha kua hamama tonu mai. Ka tata mai, katahi te tangata nei ka tahuri, e haere mai ana, e haere atu ana, ka tata tonu, katahi ka whiua te meke, tahi tonu atu ki te ihu. Kua titaha te ihu, huri rawa te upoko ; roa rawa, katahi ka huri mai, ka whiua atu ano te meke, ka hamama tonu mai te waha. No te whiunga atu i te meke, kihai i pa ki te ihu, ka tika tonu te ringa ki te waha, ka riro te tangata nei ki roto ki te puku o te ngarara ra.

Katahi nga tokorua nei ka karanga :—“ Tenei to whare ! tenei to whare ! ” Kua rongong te ngarara nei i te waha o nga tokorua nei, katahi ka ahu mai ka whai te ngarara nei, ka whai i nga tokorua nei, na te mea ano, ka eke ki te matua-iwi. Katahi ka huakina e nga tahapa, ka huri te hiku, katahi ka werohia, ka tu, ka huri ano te hiku, ka huakina e tetahi tahapa, ka werohia, ka tu, katahi ka patua te ngarara nei, ka mate.

Akuanei ko te wahi i parepare ai te hiku, e ono *putu* te teitei o nga parehua i te okenga o te ngarara nei. Katahi ka haehaea te puku o te ika nei. Nui atu te upoko tangata, te taiaha, te pou-whenua, te patu-paraoa, te patu-pounamu, te topuni, te kaitaka, te pureke, te patu-tikoka, te puihihi me nga kahu katoa a te Maori, i roto i tona puku e pukai ana.

E hoa ma, katahi ka ora nga tangata o tera motu, katahi ka whati nga iwi nana i patu taua ngarara. Ka mutu tenei korero.

Ko nga iwi nana i patu tenei ngarara, ko Ngaitara, ko Ngatiapa, ko Ngatitumatakokiri, ko Rangitane, ko Ngaitahu, ko Te Atiawa ki a Te Koheta, ka mutu nga iwi nana i patu a Te Kaiwhakaruaki.



## THE SLAYING OF TE KAIWHAKARUAKI.

BY TE WHETU.

TRANSLATED BY ELSDON BEST.

Te Kaiwhakaruaki was the name of a monstrous reptile which lived in the Parapara stream at Collingwood, Tasman's Bay, South Island, New Zealand, in olden times. This *taniwha* was in the habit of devouring men, and waylaid all people travelling to Takaka and Motueka. Their friends would think them safely arrived at their destination, instead of which they were destroyed by the *taniwha*.

The people of Wakatu (Nelson), Takaka and Motupipi when going towards the sunset (*i.e.* westward) would, on their arrival at the river Parapara, be seen by the *taniwha* in his quest of food and on being pursued by him, not one man would escape. If they were a numerous party, none would return, if they were only twenty, none escaped, if they numbered one hundred, not one reappeared, if two hundred, they were all destroyed. After a time a party of people left Arahura (West Coast, South Island) to visit Potoru and Te Koheta. The latter belonged to the North Island, to the Puketapu tribe of Taranaki. News of the fierce monster had been received at Arahura, and so, on their arrival at Matarua the company halted. Then Potoru told them all about the *taniwha*, Te Kaiwhakaruaki. His speech was listened to attentively by a certain warrior of the Ngaitahu, from Arahura. This warrior was a famous seal hunter, who used only his bare hands as weapons. He said:—"One blow of my fist and this reptile dies, I can kill a seal with one blow and why should this reptile escape me." Then Potoru spoke:—"That is your method, as for mine, we will try the plan of Potoru presently." Then the people felled a *pohutukawa*\* tree and formed weapons of the wood. There were 340 men of the party and 340 weapons were made from the tree. Then the expedition went on until they arrived at Aorere, or Golden Bay. Then the chief Potoru addressed them:—"O people! be stout-hearted in the fight, listen to me, 140 men shall constitute the main body for the attack, 100 shall remain concealed on one side of the track and 100 on the other side. The main body shall attack the monster first, then the ambushed parties on either side, each being careful to avoid the tail of the reptile; as one party retreats from its furious lunges, the other shall advance to the attack." The 340 warriors agreed to this plan. After Potoru had spoken then arose the famed seal killer:—"Consider this, O tribe, I have no anxiety about that *taniwha*. Listen! I will enter the water myself and there give battle to it." The chief Potoru agreed to this and said:—"Then we will try the plan of Potoru."

Then these people travelled on until they arrived at the Parapara. Potoru then called to his people to stop, and he placed a party on either side of the track and also gave the main body of warriors their right positions. The seal hunter cried:—"Are you ready?" Potoru

\* My informant tells me there was only the one *pohutukawa* tree in that district.—ELSDON BEST.

said :—" Be watchful, if the monster appears very strong, leave him to the warriors." The brave hunter replied, " I will be wary, but nothing has escaped my strong arm from former times even unto this day." Then Potoru remarked to him, " Go ! my ancestors speak through me saying, go ! " Potoru also said to some of his people :—" Go, entice this great reptile towards us. I do not know the ways of this man ; it is to win a name for himself perhaps, it is for you two to be wary and watch what he does. Who knows if his blow will be sure ? " Then the warrior went his way and on arriving at the river he waded in waist deep. He then cast a basket of red ochre into the stream which bore it into the cavern of the *taniwha*. This attracted the attention of the monster who came forth, as could be seen by the waves of the sea which bore him along. Then the seal hunter walked backwards until the water was up to his loins and so on until the water was only knee deep. Then he turned round just as the waves reached the shore. The *taniwha* approached the hunter with wide opened mouth. As he approached the warrior advanced until quite close and then struck the brute a blow on the nose. The blow turned its snout on one side and quite twisted his head ; after a time he again faced the warrior, who made another blow at him with his fist, whilst the distended jaws of the *taniwha* sought to devour him. Instead of striking the nose of the *taniwha* his hand entered its open mouth and he was engulfed in the stomach of the monster. Then his two companions shouted to him :—" That is your house you have entered ! " The *taniwha* heard the voices of these men and turned to pursue them. In the pursuit he encountered the main body of the warriors and was also attacked by the ambushed parties on either side. As he dashed his enormous tail to one side the opposite band of warriors would advance and attack it with spears, and as it swept back in the other direction then advanced the other band to the attack. Thus was this monster destroyed.

The hollow formed by this huge reptile in dashing its tail to and fro was a fathom in depth.

Then was the stomach of this great fish cut open, and within it were found great quantities of human remains and many weapons of various kinds, such as *taiahas*, *pouwhenuas* and others formed of green-stone and whalebone, also dogskin mats, flax mats and every kind of Maori clothing. Oh friends ! then were the people of that land delivered from that dreadful scourge, and the tribes who had destroyed the *taniwha* dispersed to their homes. This tale is ended.

The tribes who assembled to destroy this *taniwha* were: Ngaitara, Ngatiapa, Ngatitumatakokiri, Rangitane, Ngaitahu and Te Atiawa under Te Koheta. These were the tribes who destroyed Te Kaiwhakaruaki.





## THE MAORI POLITY IN THE ISLAND OF RAROTONGA.

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BY FREDERICK J. MOSS, BRITISH RESIDENT.

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ON the 19th of August, 1898, died Mana-Rangi, Chief of the Vakatini branch of the Makea family. He was the son of the great chief Te-Pou, whose portrait forms the frontispiece to the Rev. John William's "Missionary Enterprise," and who protected the Tahitian teacher "Papeiha," when he landed under great difficulties in 1823, to open the first Christian Mission in Rarotonga. Mana-Rangi was then a young man, and took an active part in the protection of the teacher. He must, therefore, have been between 85 and 90 when he died. His memory was clear to the last, and I had frequent opportunities of obtaining from him, through a skilled Interpreter, much interesting information as to the past and gaining a more clear idea of the present which has sprung from it. Mana-Rangi was the last intelligent living link connecting the old times with the new, and his death seems a fitting occasion to put on record as complete a sketch of the Maori polity as my imperfect knowledge will permit.

IN 1823, when the Mission was begun, Rarotonga was, as now, divided among three tribes, each with an independent Ariki at its head. Frequent and sanguinary wars, cannibalism, and the most cruel punishments and practices were the prevailing characteristics. The destruction of life and of food was continual. Polygamy was the rule, with much intermarrying of near blood relations. Conjugal fidelity was enforced among the women, but girls before marriage—though not till of full age—were allowed the greatest liberty. Men approaching them before full age were punished with extreme severity and very often with death. Marriage was usually with a view to promote the aggrandisement of the family or tribe and often against the feeling of the parties most concerned. There was no divorce, but the husband might put away his wife for adultery and administer club law to the male offender.

The family—a group of Agnates and adopted children—was then, as now, the unit in the State. The authority of the head of the family over the lands and possessions was absolute and carried with it as absolute a control over the whole of the members. Community of property was the family rule, though a member might cultivate for himself any particular portion and keep the produce for his own use—if he could.

The gradations of rank were definite. Authority was strictly maintained but intercourse between persons of all classes was, and still is, marked by the most perfect freedom. Every one knew and kept his own position, but to outward appearance or to the casual observer, the Ariki in a mixed assembly was scarcely to be distinguished from the humblest of the people. None took permanent service in any capacity and domestic service, in our sense of the term, was unknown.

Land was the great object of ambition. Other forms of property were few. The land carried with it the obligation to support the family and could not be diverted from that object.

The various families were united with kindred families under a Chief of the Ngati which was known by that chief's ancestral name. The Ngatis in their turn were united under the Ariki of the Vaka (or whole tribe). The Vaka (canoe), consisted in fact of the Ariki and his or her "Kiatos," a name derived from the spars which connected the canoe with the outrigger (or Ama). The "Kiatos" thus consisted of all the tribe excepting the Ariki where the tribe was referred to ; of all the Ngati excepting the chief, and of all the family excepting the head, when the term was applied to either of them respectively.

The whole tribe or Vaka was known by the name of the Ariki who first led its ancestors to Rarotonga : Mataipos (or great chiefs), Rangatiras, Komonos, and lastly the Ungas, constituted the tribe. Each of these will be referred to hereafter.

The heathen Church and State were practically one. Sometimes the Ariki himself would be the priest and the awful power of Tapu was acknowledged and felt by all. The Tapu itself often did good service in the absence of positive public law, and was the most formidable weapon which Church and State could wield.

In a community so organised and with property so limited, the rule of the father of the family sufficed for all ordinary needs. Public laws scarcely existed, and the few relating to land and its incidents were well understood. There were no judges and no police. Councils, of greater or less importance and scope, were convened in accordance with the subject to be considered. The person calling the council would be expected to provide a suitable feast. No one presided at the meeting. No records were attempted, and the opposition of any powerful chief would prevent a decision, which could only be, with such opposition, impracticable or lead to trouble.

Contracts were unknown. If land were given or any other event of importance occurred, a feast gave the stamp and due publicity. The installation of an Ariki was marked with great ceremony and certain families officiated, by hereditary right, on such occasions. In the case of a Mataiapo (or great Noble), the funeral feast was followed by another in which the head of the best and largest pig was set aside for the successor. If taken without dispute the succession was thereby publicly made known, and disputes, if any, were generally arranged before hand. This practice is still observed and in nothing is more scrupulous care shown than in the distribution of food among the guests at all feasts in due order of rank and precedence. The pig's head goes invariably to the person of highest rank among them.

In 1827 or 1828 the Rev. Mr. Pitman became resident Missionary in Rarotonga and was visited by the Rev. John Williams from Raiatea. They formed a code of laws, but did not attempt to embody in

them any of the Maori usages with reference to land or inheritance. The new code related to persons, and chiefly to moral offences or breaches of the Church law. A Judge was appointed for each division of the Island and trial by Jury decreed, but, so far as I can learn, never carried out. The Judges were assisted by a numerous body of Police, appointed by the Ariki, enrolled in the records of the Church, and consisting only of Church members. This police, irresponsible and under no direct control, incessantly spied upon and harrassed the people. The fines that they could extract from delinquents formed their sole pay and were divided at stated intervals between the Ariki, the Judge, and the Police. As an episode of that time, Mana-Rangi, one of the most respected and staunch supporters of the Church throughout his life, assured me that the revolt of the people of which we read, the repeated burnings of the house of Tupe the Judge, and the determined attempts to revert to heathenism, were only caused by the brutality with which the new laws were enforced by the Judge and police. The most severe public floggings and confinement in wells dug in the ground were common punishments for offences which the new law had created, but which public sentiment had long regarded as no offences at all. Mana-Rangi afterwards took office as Judge, at the request of a new Ariki, for the express purpose of putting an end to this state of things. He held that office with the love and respect of his own people and of the foreign residents till age compelled him to retire. I have referred to this at some length, because it seems to me that this terrible police, with its constant espionage, has done much in Rarotonga and in all the islands to counteract the good which the Missionaries themselves achieved. They kept the place in perpetual hot water and childish strife, and in many obvious ways lowered the tone and demoralised the people. In Avarua there were six sections, and some of these sections numbered as many as 50 police each, while the whole population of the district, men, women, and children, could not at any time during the last 70 years, have exceeded 2000. It is now probably about 750 or 800, and the police, through failure of fines, have happily fallen to three for the whole district.

The circumstances of the island induced the Mission to establish three separate stations—one with each Ariki. This was probably unavoidable, but crystallised the old divisions and they exist still in all their pristine vigour.

The sovereignty of an Ariki was not and is not territorial. It is claimed over all his or her people whether in the district or beyond. Thus, only last year, a crowd of 250 Mangaian's came on a visit from their island (120 miles distant) to the people of Rarotonga. While in Rarotonga the Mangaian Judge, who was one of the visitors, held court and fined Mangaians long resident in Rarotonga, for offences of drinking, concubinage, &c., and took the fines with him for division among the police and judges of Mangaia.

The population of Rarotonga in 1827 must have been at the least 6000. John Williams speaks then of a congregation of 4000 and of schools with 8000 on the rolls. To-day the population of the whole island is probably under 2000. Why they should hold their own under war and cannibalism and fade away under the blessings of peace and civilisation has never been made clear. Some of the reasons alleged would apply equally to the Negro races of the world

who yet increase and flourish. But that some undiscovered cause has sapped the vitality of the Polynesian race is too evident. Rum, in their case, and especially in Rarotonga, most assuredly is not the cause whatever other there may be.

#### TURNING NOW TO THE PRESENT TIME.

The Constitutional Unit is still the family (the *kopu tangata*), which flourishes in the old vigour, though causes incidental to extended production and trade are quietly sapping its influence, and must lead to ultimate decay. The family system gives a refuge to all, and prevents pauperism, which is an inestimable gain. But this family communism also kills energy and enterprise in a people naturally clever and adventurous, and while it lasts no adequate material progress can be expected.

Within the family—with often two or three generations living closely together or under the same roof—quarrels and jealousies are frequent. But no member wronged by any other member, would think of seeking legal redress, even where the family land has been fraudulently alienated.

Between separate families bitter feuds will arise and be sometimes extended to the *Ngati* and the tribe. Pride of place and power are among the strongest passions but find vent in a corporate instead of an individual form.

The adopted members are numerous in every family and are not distinguished from the rest. They have the same rights and are under the same obligations. The child adopted is sometimes given in charge to a foster-mother as soon as born. At others the child is left with the parent till weaned. In the latter case the adoptive parent has to provide the mother with the best of food and to find all necessities for the child till taken away. The adoption is marked by the usual feast, all the family and friends being present on the occasion. This system of adoption is so old and constant that mothers part with their babies apparently without a pang, but its tendency must be to weaken very materially all family affection.

The child adopted must belong to kindred families in order to enter at once into the family. If from other tribes or people, he does not become a member till formally admitted and may at any future time be cast out. Children in this position are known as *Tama uā* (children of the thigh).

If a daughter marry, she enters her husband's family if of the same island. If the husband be of a different island, he may be taken into the wife's family during her life. If she die before him, she may by oral will have declared that he is not to be disturbed in his relationship and her will is religiously respected. The head of the family is known to and recognised by all. The family is designated by his name with the prefix of *Ngati* applied in this case, as in those of larger aggregations.

The first aggregation is under the Chief on whose land the families have been settled. The sub-tribe thus formed takes its name from the Chief, and has almost invariably a common ancestor. The power and influence of the Chief thus depend on the extent of his land and on the number of the families settled upon it.

Lastly comes the Ariki, under whom are many Ngatis. The Ariki's own landed possessions may or may not be extensive. That depends chiefly on whether the ancestor may have freely divided his conquests among his followers or retained them.

#### RANK AND POWER.

*The Ariki* is supreme, but largely controlled by the Mataiapos (or Nobles). A new Ariki is named by the Arikis of the other tribes from the Ariki family of the deceased's tribe. But the confirmation depends on the Mataiapos as the installation rests with them. They regard the Ariki as only the first among equals. The Ariki of one district may, through land tenure, be a Mataiapo in some other.

*The Mataiapos* are the most powerful class. Their families have held the land from time immemorial, on conditions of public service well understood. If, for any reason, one be displaced, a successor must immediately be appointed from the members of the family. The title and the tenure of the land are perpetual and cannot be disturbed or interrupted. The heir is the eldest son unless the holder of the title name another son before his death. The will so declared is obeyed or contested according to the circumstances of the eldest son, and has sometimes been the cause of serious quarrel.

*Rangatiras* hold under the Mataiapos, under the Ariki, or other independent land owner. Their services are public and honorable, but rendered at the call of the owner of their land and given to the public in his name.

*Komonos* are the second sons of Rangatiras, by a second wife—half brothers of the eldest, who is the rightful successor. The Komono is of right one of the family.

*Ungas* are the lowest. They hold their land by sufferance, and their services are personal and menial. Their origin is obscure. Mana-Rangi held that they were the descendants of the Maori people found by the first colonists, with whom they quarrelled and by whom they were conquered and made slaves. Others believe them descended from discarded Tama ūā and other offending members of families whose lands have been taken from them. The name itself is attributed by some to that of the hermit crab which lives in the shells of other fish. Others attribute it to the practice of giving them the smallest tuber (the Unga) from the tubers of the arrow-root when divided for food. Certain it is that in every division of food at a public feast, the Ungas have their share, however small and poor. As slaves, this would hardly have been the case. They would have been served apart and not with the rest.\*

#### LAND.

Very little rural land has been alienated by lease for a definite term and at a definite rent. That held by foreign residents is almost entirely on the Maori tenure, and carries with it the Maori obligations. The chief of these is being overrun by the numerous relations of the Native wife, who treat the Europeans as quite one of the family and

\* *Unga* is, no doubt, connected in root with the New Zealand word *hunga*, which means "folk," "people."—EDITORS.

it must be admitted are perfectly ready to be treated by him in the same way. But in the townships a peculiar state of things has arisen. To bring the people nearer to Church and School, a considerable area was set apart in each settlement and given in trust to the mission. Any one was entitled to build his house and have a plot of land in the settlement free of charge, to be held by him and his family so long as they remained in occupation. Many built on these terms, and the system lasted for half a century. But about twenty years ago traders began to desire better premises. Pressure was then brought to bear upon the Mission by the great chiefs who had originally given the land in trust. After considerable resistance the pressure was successful. The chiefs resumed possession of such land as remained unoccupied, leased it to traders, drew the rent for themselves and their families, and do so to this day. The leases are for periods extending to thirty years and many are renewable, but few of them are yet registered and their exact condition is unknown.

#### PRESENT POLITICAL ARRANGEMENTS.

The Council for Rarotonga still largely retains its old characteristics. Lately it has acted under an Elected Chairman and a record is kept of its proceedings, but the Arikis are always present and debate or deliberate consideration of any measure is impracticable. The feast, as a preliminary, has been discarded. This in itself is a great gain.

The chief drawback is that Chairman, Clerk, and others must be appointed as men of rank, and without regard to fitness.

Public opinion has outgrown the early laws so far that the Police found the fines fall off materially. This has led to their gradually quitting office, till the number has fallen to three in Avarua—amply sufficient, as little or no legal crime is ever heard of. In the two other districts, with fewer foreign residents, the growth of public opinion in this respect is slower but none the less sure.

In order to organise a proper Government and Legislature, to pay those intrusted with the administration of justice, and to advance the community generally, a staple revenue is required. In order to raise that fairly, it must be levied somewhat in proportion to the ability to bear the burden, and the Council must be reorganised before this can be effected. I have suggested to the Arikis that they should confine themselves to the right of revision and veto, and leave the Council to be elected by the heads of households without distinction. The Mataiapos insist, however, on a separate representation. This would involve a separate representation for the foreign residents who could not for a moment be placed with the Rikirikis or common people. If the objection of the Mataiapos can be overcome—and I hope that with patience it can be—the Council could be selected by all without distinction, and including the foreign residents, one or two of whom might expect election by the Natives whose confidence they have obtained. A Council so formed would be a very great advance but so far I have not been able to obtain its acceptance. An attempt to properly regulate the election of the Council at Aitutake has also so far failed, owing to the opposition of the Arikis and old chiefs who consider that it is "cutting off their heads" to establish such a system. There are, however, many of the more intelligent and the younger



men who strongly desire the change. The contest will do good in preparing the people better to use the power when obtained.

The Federal Parliament stands out as an example and its influence is being silently felt. Each island sends three representatives, chosen as the people of that island may decide. It meets in a house built for the purpose out of the revenue of the Federation. The meeting is held on a day fixed by law and without being called by any chief in particular. The members are mixed and many of them of the younger and more advanced generation. The proceedings are in perfect order and controlled by the elected Chairman. A record is properly kept, and questions are decided by the majority, so that the meetings are not as of old without practical result. There is an Executive, with Queen Makea as its elected chief. Its operations, in a financial point of view, have been successful, and a revenue—modest enough in amount—has been raised by import duties, sufficient to meet all legitimate demands. The authority of the Government has been shown by the recent extradition of a fugitive charged with a criminal offence from Tahiti, and by payment of the fine levied on the Ariki by whom he was sheltered and protected in Atiu.

The example offered by the Federal Parliament, the extension of trade, the increasing wants of the people, the division of labour and its varied power of earning according to the skill of the workman, are all tending to promote corporate government, to destroy the communism of the family and to substitute a system having greater regard to the individual. Rashly or hastily effected, this great change may destroy what is good in the old system and create evils. The mental capacity of the Maori of Rarotonga and of the islands of the Cook group is undoubted. The vessel they are now completing in Rarotonga—a schooner of about 100 tons—planned and built entirely by themselves, is of itself a sufficient demonstration. If changes are not too suddenly forced upon them, and free play is given to their faculties by the teaching of English—which the London Missionary Society, I am glad to say, have determined on making part of their Mission work without delay—I entertain the strongest hope that the Native people of the Cook Islands, able to read English books and trained to self-government, will exercise an important influence in the future over the multitude of islands to which they already have contributed so many Missionaries and Teachers. The spread of that influence must carry with it the influence of New Zealand with which the Cook Islands are in such close intercourse, and to which they will be so largely indebted for the help they now receive.





## MAORI, TANGATA MAORI.

NA HOANI NAHE.

Corresponding Member of the Polynesian Society.

**I** TE taenga mai nei o te pukapuka nei "Journal"; ka kite ahau i te whakamarama a Tuta Tamati mo "Maori, Tangata Maori." E ki ana a Tuta Tamati, he kupu hou rawa te kupu nei—"Maori," no te takiwa ano i hanga nei nga reta mo te reo Maori e nga Pakeha; heoti ko aua Pakeha nei, he Pakeha ahua kuare ki te reo Maori, ina hoki te whakamarama a Tuta Tamati e mea nei:—

"Na te kore i tino ata tau i nga taringa o nga Pakeha, na ratou nei i timata te hanga i nga reta mo to matou reo; tera ano pea kei te whakahua o o matou kaumatua," He tangata Mamori;—Mori, ranei, Morimori, Momori ranei matou nei.' Kei te hanganga ra i nga reta mo te tangata Mamori, meatia ana, "Tangata Maori," ka makere te "M"; mau ana i nga taringa o aua Pakeha ra, ko enei reta anake M, A, O, R, I; no roto i ta ratou huihuinga i aua reta nei, i oti ai te kupu nei, "Maori," e karangatia nei, Tangata Maori; ko Tangata Mamori ia te tino tuturutanga, mei mau i aua Pakeha nei ta nga kaumatua i whakahua atu ai "Mamori." E mau nei i te wharangi 60-61 o te Journal, No. 1, Vol. 2, March, 1898.

Kua whakahuatia nei e ia nga kupu nei;—"Mamori, Mori, Morimori, Momori;" mo te rakau kore manga, ara kore "kaupekapeka";—(ki te whakahua pea a Ngati-Porou); kaore hoki i enei iwi i Hauraki, i Waikato, i Ngapuhi, era kupu mo te rakau kore peka, pekapeka, kore manga, mangamanga—kaore rawa hoki i enei iwi te kupu "kaupeka-peka."

Engari "e rite tahi ana te whakaritenga o tera tu rakau kore pekapeka ki te tangata mahara kore, rawa kore, tikanga kore, wahine pakoko, kaore nei e whanau tamariki." Engari kaore i enei iwi era kupu "Mamori, Mori, Morimori, Momori," mo te tu rakau kore "peka, pekapeka kore manga, mangamanga." Ta enei iwi whakahua mo tera tu rakau, i ahua rere ke ano, engari e ahua rite ana te tangi o te whakahuatanga ko te mea, a rere ke etahi reta, na reira i rere ke ai te ahua o te tangi o te kupu ana ka whakahuatia.

Kaore hoki i enei iwi te "i" a Ngatiporou e mau i roto i nga kupu nei "Mamori, Mori, Morimori, Momori;"—ko ta enei iwi he "e," kei te wahi mo te "i," a Ngatiporou. E penei ana hoki te whakahua a enei iwi mo taua tu rakau nei, ara:—"He rakau Mamore, Momore me te kupu Hahore." Kia peneitia koa te whakahua a enei iwi:—"More, Moremore" ranei. Otira ko te kupu "Mori" a Ngatiporou i tino kore rawa atu i enei iwi; me te kupu "Hahore"

hoki pea a enei iwi i kore rawa atu ia Ngatiporou ; kaore nei i tuhia e Tuta ki roto i tana whakamaramatanga.

Engari e whakahuatia ana ano e enei iwi te kupu "Morimori;" ara ia mo te Pane, Upoko, Mahunga, Matenga o te tangata ana ka whawhakia, ka mirimiria, ka hokomirimiria ranei e te tangata ke ehara nei i te tangata nona ake te pane, &c. Ara, i puta mai tenei whakahuatanga i tenei kupu Morimori i runga i te "tapu o te pane," &c., o te tangata Maori. Mehemea hoki he taurekareka te tangata nona te pane i whawhakia nei, ara i Morimoria nei, penei, ekore e rangona tenei kupu Morimori e whakahuatia ana e enei iwi. Engari me he rangatira te tangata nona te pane i Morimoria nei, katahi ka rangona tenei kupu Morimori e whakahuatia ana, mo te Morimoringa hoki o te "pane tapu o te rangatira" nei. Ka tauatia hoki, ka murua nga taonga, whenua, aha atu ranei, a te tangata nana i Morimori, &c., te pane tapu o te rangatira nei. Engari me he taurekareka te tangata nana i Morimori te "pane tapu" nei, ka whaia, ka hopukia: ki te mau, ka patua, mate rawa, wehe rawa atu. Heoti, e kore rawa hoki e ahatia mehemea no taua taurekareka nei te pane i morimoria nei, ara i whawhakia nei. E whakaatu ake ana i te take e whakahuatia ai tenei kupu Morimori e enei iwi, mo te pane anake o te tangata, e kore e whakahuatia mo te rakau kore manga, ara te rakau kore pekapeka.

E whakahua ana ano ia enei iwi i te kupu Moremore. Otira kaore he kupu penei i roto i te whakamarama a Tuta Tamati ; ko taua kupu Moremore nei ki enei iwi mo te pane, &c., o te tangata ana ka tapahia, ka tapatapahia, ka poroa, ka poroporoa, ka kotia, ka kotikotia, nga huruhuru, makawe, uru, mahunga o te pane, &c., o te tangata.

Tera atu ano ia tetei atu ingoa o nga makawe, &c., o te pane, o te tangata—o nga makawe ia o te pane o te tangata i mate parekura, i mau herehere ranei; ka kiia o raua nei makawe, "He Hau;" hoatu ai e te tangata nana te tupapaku, te herehere ranei, o raua makawe ki te Tua-ahu ("altar," pea?) te karakiatanga a te tohunga ki nga atua, kia toa tonu ai taua tangata ra ki te patu tupapaku, ki te hopu herehere ranei mana, ko te karakia mo nga makawe o te tangata patunga o te tangata—mau herehere ranei. E kiia ana, he Whāngai hau ka kiia hoki era tu makawe, he Hau.

Heoti i tuhia ai ki konei enei tini kupu maha kahore nei he tino tikanga, hei tirohanga iho ma te *kaunihera*. Otira he aha-koa; hei whakamarama ake mo tenei *kechi* tino-nui-whakaharahara, mo "Maori," kua whakarereketia nei hoki e etehi tonu o te iwi no ratou nei tonu te ingoa nei a "Maori," kua kiia nei hoki, "he ingoa tino hou," no te mahinga nei ano i nga reta mo te reo Maori i oti ai. Na reira e tika ana kia "amenea katootia" mai nga kupu maha hei whakaatu, kia marama tahi mai ai hoki i etehi te timatanga mai o "Maori," no konei ranei, no ko ke ranei, no ko noa atu ranei. Tenei kupu nui ano hoki a "tangata Maori" kua ngaro nei. Kua kiia nei hoki i makere i roto i nga ringaringa o nga Pakeha te reta—"M"—o te kupu "Mamori" o te rakau mamori a Ngatiporou i oti ai a "Maori." Ara to ratou kupu "Mamori" mo te rakau kore peka, &c., hei whakaritenga mo tenei "iwi mamori," kaore nei i rite ki nga pakeha te whai taonga, pu, paura hoki, &c. Na reira i kiia ai e nga kaumatua o Ngatiporou:—"He iwi mamori matou nei," he pera me te rakau mamori, kore kaupekapeka. Na reira i pataia ake ai a ara he tika koia ranei na Ngatiporou ma i timata te whakahua i te kupu nei "Maori?"

kia tika ai no a ratou kupu e wha nei a "Maori." Ara, no "Mamori, Mori, Morimori, Momori." I timataria koia ranei ki a Ngatiporou te mahinga a nga Pakeha i nga reta mo "Maori?" Mehemea hoki no nga kupu e wha i runga nei a "Maori" penei hoki pea ka whakahuatia e enei iwi ko "Maore," kia rite ai ki ta ratou nei whakahuatanga i te kupu "Mamore."

E kiia nei hoki i kore ai te iwi i heke mai nei i Hawaiki e hua ingoa mo ratou, i whakaaro tonu ko ratou anake ano nga tangata o te ao nei, ko te take tena i kore ai taua heke nei e hua ingoa mo ratou. E tika ai kia whakina ki konei nga korero "Neherā" a enei iwi, hei whakaatu ake, me kore e marama mai i te *kaunihara* te takenga mai o "Maori," ki ta enei iwi whakahaere i nga korero "Nehera" a nga kaumatua o enei takiwa. Ara, nga kupu, nga take katoa, ahatanga atu ranei, me whakaputa katoa ano, hei whakawhanautanga mai mo "Maori, tangata Maori, kai Maori, waitai, wai Maori."

Koia ranei, na nga Pakeha i hanga i nga reta mo te reo Maori nei i timata te whakahua nga kupu nei, "kai Maori, waitai, wai Maori, rakau Maori, ehara nei i te kauri?" E mea ana ahau, kahore. Tena iana whakarongo mai. I rokohanga mai ano e te heke nei he iwi ano i te whenua nei e noho ana, ko Ngati-kura, ko Ngati-korakorako, me Ngati-turehu nga hapu o te iwi nei o Patupaiarehe. Nga rangatira o enei iwi, ko Tahurangi, ko Whanawhana, ko Nukupori, ko Tuku, ko Ripiroaitu, ko Taputeuru, ko te Rangipouri. Nga kainga nohoanga o nga iwi nei, ko nga tihi keokeonga o nga maunga teitei. A, ko nga maunga nohoanga o enei iwi i Hauraki nei, ko Moehau Maunga, ko Motutere, ko Maumaupaki, ko Whakairi, ko Kaitarakihī, ko te Koronga, ko Horehore, ko Whakaperu, ko te Aroha-a-uta, ko te Aroha-a-tai, ko Pirongia hoki kei Waikato. Kaore e kitea nga pa, nga kainga, me nga whare hoki o enei iwi, ekore ano hoki e kitea tuturutia atu e te kanohi tangata Maori nei, ara kia kitea atu te ahua. Engari he wa ano ka kitea, e kore ia e tino mohiotia atu ko taua iwi nei, engari e kitea atu ana he tangata ena na. Hua noa atu ai ko o ratou hoa o era kainga atu ano o ratou. Kei te taenga atu ra o enei ki nga kainga o era o ratou hoa, kei reira ka mohiotia, kaore tera hunga tangata Maori nei i tae mai ki te takiwa i tutaki nei he tangata ki tenei hunga tangata Maori nei. No reira i tino mohiotia ai, ko nga iwi atua nei ko Patupaiarehe, &c.—e hara i te tangata Maori. No reira mai rano ka takoto wehe mai enei ingoa iwi e rua, a Patupaiarehe, &c., me tangata Maori. E tutaki ana ano te iwi nei ki te tangata Maori i roto i te ngaherehere, e rangona atu ana e korerorero haere ana, e whakaō haere ana, e kore ia e tino tutaki kia tu atu kia tu mai, kia titiro atu kia titiro mai, heoti anake ano ko te rangona atu anake e korerorero haere ana, e whakao haere ana, te kitea atu, te aha!

I etahi takiwa ano hoki kei nga po ka rangona e hoehoe ana i o ratou nei waka, he mea ano, he waka tana. Whati noa nga iwi tangata Maori nei i te wehi—hua noa hoki, he ope taua na etahi iwi tangata Maori ke atu. E rangona atu ana ano nga hoe a taua iwi nei e paku ana ki te niao o te waka, me te kakare ano o te wai o te moana i a ratou hoe; e rangona atu ana ano e tuki ana i o ratou waka me te mea nei ano he tangata Maori tonu nei e tuki ana, e hoehoe ana ranei.

Kei te taenga ra o nga whati o nga tangata Maori nei ki nga maunga, whakarongorongo iho ai ki te huakanga te patunga a te ope taua i rangona nei e tuki hoe ana i te po, kei te korenga e rangona iho te wahi i huakina, i patua hoki e taua ope taua nei; kei reira ka ma-

haratia ake, "E—ko nga iwi atua nei, ko Patupaiarehe, Turehu, Korakorako." No reira enei patai:—"He aha? Kowai mā ranei nga iwi i rangona nei e tukihoe ana i te moana nei i nga po, e kororero nei, e kārangaranga nei i te ngaherehere?" E peneitia ai he whakantū ake:—"E hara i te tangata Maori, he atua, he Patupaiarehe, Turehu, Korakorako."

E marama ai te titiro mai a au a aku, a tena, a tena, ara, he kupu tawhito tonu ano a "Maori" no mua noa atu i te Pakeha nei:—e tika ai te tuhinga ki konei i nga korero mo Patupaiarehe, Turehu, Korakorako, "Hei kanara whakamarama mo tenei *kechi* mo Maori." Ahakoa he korero pakiwaitara (story or fable), nga korero mo Patupaiarehe ara ia ki a tatou nei, he tino korero tawhito ia na nga iwi Maori katoa o nga motu nei, kaore o ratou tauhou ki nga korero mo Patupaiarehe. He korero ngahau na ratou, e matapoporetia ana, e whakarongohia tonutia ana, me to ratou tino whakapono ano hoki ki nga korero penei. E marama ai ta tatou matakitaki iho, i puta mai i roto i enei korero pakiwaitara te whakahuatanga: "iwi atua, iwi tangata Maori ano hoki":—Ara i nga whakahuatanga peneitanga na: "Ehara i te tangata Maori, he atua," &c. "Ehara hoki i te atua, he tangata Maori nei ano."

Ka marama ai hoki i roto i enei whakahuatanga kupu, te takenga mai o "Maori," kua ngaro nei i etahi tonu o te iwi Maori; koia nei hoki i whakina ake ai nga kupu me nga korero tawhito a "Neherā"; e korerotia-a-ngututia nei e ratou e te iwi Maori, tuku iho tuku iho, ki nga whakatupuranga o muri mai—me te ngaro haere atu etahi wahi o aua korero tawhito nei.

Engari ekore e kīia ake no Hawaiiki mai ra ano tenei kupu "Maori." Mehemea tera kei Hawaiiki e whakahuatia ana tetehi kupu e rite ana ki a "Maori," kia penei kau koa te ahua rite me nga kupu e rua a nga Maori ratou ko nga Hawaiiki e mea nei aua kupu ra, "Tangata," "Kanaka," ki a Ngaitahu hoki o te Waipounamu tata nei, he "Takata," penei ka ki ake ahau no Hawaiiki mai ano a "Maori."\* Heoti, ma tatou katoa e ki ake i naianei: No mua atu ano i te Pakeha nei a "Maori"; no te taenga mai ra ano o nga heke nei ki enei motu i timata ai te whakahua i tenei kupu. E tino marama ana nga whakamarama me nga kupu katoa kua tuhia ki runga nei; apiti atu ki enei e mau ake i raro nei, hei whakapumau i te tawhitotanga o "Maori," me te tawhitotanga hoki o te timatanga mai o te whakahua, no mua atu ano i te Pakeha nei; no mua atu ano hoki i te mahinga i nga reta mo te reo Maori nei.

Ka tuhia ki raro nei etahi waiata tawhito hei tautoko mo taku whakahe i te whakamarama a Tuta Tamati i a "Maori, tangata Maori." [Ara, kei te whakahuatia a "Maori" e nga kupu o te waiata whaiaipo a Whanawhana raua ko te Rangipouri, nga rangatira o nga iwi atua nei, o Patupaiarehe, Turehu, Korakorako. I hiahia ano a Patupaiarehe nei ki a Tawhaitu, he wahine tangata Maori nei ano. Na Ruarangi, tupuna o te Ruarangi hapu o te iwi Ngatihaua, te iwi o Wiremu Tamehana Tarapipipi te Waharoa, kua mate ra. Kei te whakahuatia ano hoki a "Maori" e nga kupu o te waiata, he tangi rā tetehi kaumatua o mua mo tona maara kumara i kainga e nga kiore, i eke mai nei i runga i a Tainui.

\* Kahore i te ngaro tenei kupu "Maori" nei, i nga motu o te "Moana nui a Kiwa"; e mau nei ano i Tahiti, i Rarotonga, i Hawaii, me era atu Motu. Ko nga tangata o Rarotonga pea nga mea kua tino mau rawa ki tenei kupu "Maori" hei ingoa mo ratou. He "tangata Maori" tonu ra ratou, e ai ta ratou.—NA NGA ETIHA.

WAIATA WHAIĀIPO.

Kaore te raro nei te pehi whakarunga,  
I torona e au te tau o Tirangi,  
Whakatata rawa mai ka muri muri aroha,  
Kei Pirongia ra ko te iwi tauwehe,  
E wahi rua ana ko Tuku ko Nukupori,  
Ko Tapu-te-uru ra, ko Ripiroaitu.  
Ka tango mai he wahine tuku tahi tonu mai,  
Naku i tu atu kia urutomokia,  
Te whare o Ruarangi ki a Tawhaitu,  
Te whakapakia ki te kiri Maori.  
Ka pukohua mai te puke ki Puawe,  
He ripa tau arai ki te makau i te ao.

WAIATA MO TE MARA KUMARA.

Tenei ka noho, ka hihiri ngakau o tangata  
E takoto mai nei.  
Ki kona te raurau, tupu noa mai ai,  
Ka piki ake au ki runga ki te Kiritai,  
Nga manu e wheko i raro Rangiahua,  
Homai ano koe kia hurihia iho,  
E tapu ana au, e ihi ana i a Rongo-tapu-hirahira,  
Ki kona E Tane panikarariri whanaunga he ngahere,  
E kore pea e whakama ra e te ngutu poto,  
E pokaia ana mai e te tamaiti niho koi.  
Nana i nohoia te ihu o Tainui,  
Te waka o Hoturoa, nana i homai ko te kai ki te ao Maori  
He aha te atua korero i mana mai ai,  
Me huri kau ake ki muri ki to tua,  
Matahi noa ana ko era mahihi anake  
Takoto ana mai ta Rangi, ta whakarere i te rohia,  
Heoi te hirihiri e ngau ki Hauturu, e ngau ki te Whara,  
Ki nga puke ahua pohewa e takahia ki reira,  
E ngoto ranei o niho ki reira,  
Tenei te kai ka riro te pae ki Hawaiki,  
Ki te tupuranga mai o te kai, he Kiore.

HE TANGI TAWHITO.

(Tetehi wahi anake).

TAKAROKARO noa ana  
Te whetu Maori o runga;  
Ka momoe nga uruahu o Rehua i te rangi.

HE TANGI NA ROTORUA.

(Tetehi wahi anake).

Tirohia iho E Hine ma ki te parera e tere atu na,  
E hara tena he manu Maori,  
Me titiro mai ki te huruhuru whakairoiro mai no tawhiti.

HE WAIATA NA NAMATA.

(Tetehi wahi anake).

Tuku mariri mai,  
Nga makau Maori.

HE KARAKIA NO RAROTONGA.

He mea tawhito noa atu.

(Tetehi wahi anake).

Tupu ake ia uki e toa  
E Maori no taua puruki;  
No taua te arutoa,  
No tupuranga taua.

## TRANSLATION.

## MAORI, AND TANGATA MAORI.

BY HOANI NAHE.

Corresponding Member of the Polynesian Society.

ON the receipt of a number of the "Journal," I observed the explanation of the words "Maori and Tangata Maori," according to Tuta Tamati.\*

Tuta Tamati states that the word Maori is quite recent, dating from the time when the orthography of the language was arranged by the Pakehas,† but surely those Pakehas must have been ignorant of the Maori language? Tuta Tamati thus explains:—

"It was because the ears of the Pakehas did not catch the correct sound of the word when they arranged the letters for our language. Probably our old men said 'We are Mamori, Mori, Morimori, or Momori men,' and when they came to write the word they left out the 'm' in Mamori, and wrote it 'Maori,' leaving only the letters m a o r i and by their junction forming the word Maori, and from it Tangata Maori, whereas Tangata Mamori is the correct rendering, if those Pakehas had understood what these old men said."

He has applied the words "Mamori, Mori, Morimori, Momori," to a tree without branches (Kaupekapeka according to Ngatiporou), but those words are not found in the dialect of the people of Hauraki, Wai-kato, or Ngapuhi as used for a tree without branches, nor is the word Kaupekapeka known to them. Also, "the same meaning as applied to a branchless tree is used for a thoughtless man, a poverty-stricken man, a hapless man, or a barren woman." Those words Mamori, &c., are not in use amongst these people for a branchless tree, but they use a different word, though the sound is somewhat the same, but differing in some of its letters.

These people do not use the "i" found in the Ngatiporou Mamori, &c., but replace it with "e." For instance we hear the words Mamore, Momore, and the word Hahore, besides More and Moremore, but the word Mori of Ngatiporou is quite unknown, as much so probably as the word Hahore is unknown to Ngatiporou, which is not mentioned by Tuta Tamati in his explanation.

On the other hand, these people do use the word Morimori, but apply it only to the head of a man, when it is taken hold of, touched, or rubbed by any one other than the owner. That is to say, it is connected with the "sacredness of the head" of the Maori. If it were a slave whose head was touched, the word Morimori would not be heard in the sense in which these people use it. But if it were that of a chief, then Morimori would be used to describe the action of touching "the sacred head of the chief," and he who did so (if a chief) would be the subject of a *taua*, or hostile demonstration; his goods would be plundered, and his land or other property taken in payment for the desecration of the sacred head. If, however, it was a slave who touched

\* See "Journal," Vol. II., page 60.

† It is necessary, perhaps, to explain for foreign readers—outside New Zealand—that Pakeha is the name ordinarily used for an European. In a future number the author will give his explanation of the origin of this word Pakeha.—EDDROES.

the sacred head of a chief, he would be pursued and caught, and when caught he would be killed. On the other hand, if the head touched were that of a slave, nothing would be done to the person touching it. This is the explanation of the use of the word *Morimori* by these people, it is only applied to the act of touching the head, not to a branchless tree or other object.

These people use the word *Moremore* in another sense, which has not been quoted by Tuta Tamati, but always in reference to the head of a man; as when the head is cut off, or the hair of the head is cut (always a sacred ceremony). There is another name for the hair of the head of a man, who has been killed in battle, or taken prisoner—the hair of such is called "*Hau*," and in that case is taken by him who killed or took the man prisoner to the "*Tua-ahu*," or altar, and is there offered with appropriate invocations to the god by the priest, to ensure bravery or ability to take prisoners in future on behalf of him who killed the man. This ceremony is called "*Whangai hau*," and the hair itself "*Hau*."

These words have been written—though, perhaps, they have not much in them—for the consideration of the Council; but nevertheless they are intended to elucidate the very important case of the word "*Maori*," the origin of which has been distorted by some of the very people who bear the name "*Maori*," and who hold that it is "quite a recent name," dating from the arrangement of the orthography of the Maori language. Hence it is appropriate that several arguments should be adduced in explanation so that others may be quite clear as to the origin of "*Maori*," whether it is of the present time, or some other time, or of very remote times. There is also the expression "*Tangata Maori*," "the Maori race," the origin of which appears to be lost also. It has been said above that the letter "*m*" was dropped out of the word "*Mamori*" of Ngatiporou in forming the word "*Maori*" by the Pakehas, that is, their word for a branchless tree, &c., and that the same word was used to describe the state of poverty of the people in respect of property, guns, powder, &c. Hence it seems pertinent to ask: Is it then true that with Ngatiporou commenced the use of this word Maori? Is it derived from their four words as already quoted? Did the Pakehas commence the arrangement of the letters used in "*Maori*" with Ngatiporou? Had the word been derived from those four words, the result would have been "*Maore*," in order to conform to our pronunciation of "*Mamore*," and not "*Maori*," as it is.

It has also been said that the people who migrated here from *Hawaiki* had no occasion for a descriptive name for themselves, because they believed they were the only race in the world. It will be appropriate to adduce here some of the ancient history of this people, whereby perchance the Council may be enlightened as to the origin of "*Maori*" according to the relations of the wise men of old. The words, origins, or whatever else bears on it, will be stated to assist at the birth of "*Maori*, *Tangata Maori*, *Kai Maori*, *Waitai*, *Wai Maori*," &c.

Can it be said that the Pakehas, who arranged the letters for the Maori language, originated also the words "*Kai Maori*, *Waitai*, *Wai Maori*, *Rakau Maori*—not a *kauri*?" I say emphatically, No! Now listen. When the migration arrived here they found people living in the land—*Ngati-kura*, *Ngati-korakorako*, and *Ngati-turehu*, all *hapus* or sub-tribes of the people called *Patupaearehe*. The chiefs of this



people were named Tahurangi, Whanawhana, Nukupori, Tuku, Ripiroaitu, Tapu-te-uru, and Te Rangi-pouri. The dwelling places of these people were on the sharp peaks of the high mountains—those in the district of Hauraki (Thames) are Moehau mountain (Cape Colville), Motutere (Castle Hill, Coromandel), Maumaupaki, Whakairi, Kaitarakihi, Te Koronga, Horehore, Whakaperu, Te Aroha-a-uta, Te Aroha-a-tai, and lastly Pirongia, at Waikato. The pas, villages, and houses of this people are not visible, nor actually to be seen by mortal (Tangata Maori) eyes—that is, their actual forms. But sometimes some forms are seen, though not actually known to be these people, so that it is said “those are men.” Those who thus perceive these forms imagine them to be their friends from some other village, but on arrival at those villages they then become aware that their friends have not been in the place where the forms were met with. Hence it is known for certain that those seen are the *atua*, or spirit-like people, the Patupaearehe, &c., and not Tangata Maori, or people of the Maori race. From these circumstances have arisen the distinction of these two names of Patupaearehe and Tangata Maori. Sometimes this people is met with by the Maori people in the forests, and they are heard conversing and calling out, as they pass along, but at the same time they never meet face to face, or so that they mutually see one another, but the voices are heard in conversation or shouting, but the people are never actually seen.

On some occasions also, during the night, they are heard paddling their canoes, sometimes even war canoes, and when this occurs the Maori people have fled from fear, thinking that it was a war-party of some other Maori people. Even the striking of the paddles against the sides of the canoes, and the swish of the waters of the sea by the paddles, are heard, and the cry of the fugleman, exactly like the Tangata Maori when paddling their own canoes.

When the people who have thus fled reach the mountains, and from there listen for the sound of the assault of the people who had been heard urging their canoes on in the night, and hear no sound arising from the place of supposed assault, then comes the reflection:—“O, it is the *atua*, spirit-like-people, the Patupaearehe, or Turehu, or Korakorako.” At such times are heard these questions: “What is it?” “Who are the people who were heard urging forward their canoes on the sea during the night?” or, “Who were heard conversing and shouting in the forest?” The answer would be as follows: “They were not Tangata Maori, they were *atuas*, Patupaearehe, Turehu, or Korakorako.”

In order that we may clearly see that the word Maori is of ancient date, long before the time of the Pakehas, it is quite pertinent that these remarks on Patupaearehe, &c., should be written “as a light to enlighten this case of Maori.” Notwithstanding that the stories of Patupaearehe are mere fables, that is they are so to us, they were veritable histories of old to the Maoris of these islands; none of them are strangers to the relations concerning Patupaearehe. They were most interesting and diverting stories, highly treasured and constantly repeated, and at the same time absolutely believed in. It is quite clear from our consideration of these facts that out of these fables arose the expressions: “Spirit-people or Fairies, and Tangata Maori or native people”; that is, in such expressions as the following: “They are not Tangata Maori, but Spirits (*atua*),” &c. “They are not Spirits but ordinary Tangata Maori.”

It is also quite clear, from these forms of expression, what is the origin of "Maori," which is lost to some of the Maori people themselves; hence these ancient words and stories of old have been quoted, stories which have been repeated by word of mouth by the Maori people, and handed down to these later generations, though losing much in the process.

I should not like to say, however, that this word "Maori" dates from Hawaiki. If in Hawaiki\* any word is repeated which is like "Maori," as much so, for instance, as the two similar words the Maoris and Hawaiians have in common, "Tangata"† and "Kanaka," then, in that case, I should say "Maori" is from Hawaiki.‡ However, we can now say, that the word Maori is certainly older than the arrival of the Pakehas, and dates from the arrival of the migration at these islands. All that has been said above in explanation is quite clear in determining the antiquity of "Maori," and the remoteness of its use, especially when to it is added what will be found below—that it dates from before the time of the Pakeha, and was long anterior to the formation of the letters for the Maori language.

In support of my refutation of the explanation of Tuta Tamati, there will be found written below some ancient songs, in which the word "Maori" is repeated. It will be found in the love-song of Whanawhana and Rangipouri, chiefs of the *ivi atua*, or Fairies, the Patupaearehes, Turehus, or Korakorakos. The chief of the Patupaearehe ardently desired Tawhaitu, who was a woman of the "Tangata Maori," or Maori race, who was the wife of Ruarangi, ancestor of the Ruarangi *hapu* or sub-tribe of the Ngati-haua tribe, the people of Wiremu Tamehana Tarapipipi te Waharoa (the so-called king-maker), now dead.

The word "Maori" is also mentioned in the lament of a certain old man of old, for his Kumara cultivation, which had been eaten by rats, imported here in the Tainui canoe.

In addition to the two songs given by Hoani Nahe, we quote from "Nga Moteatea," a few instances in which the word Maori occurs, and also one quotation from "Myths and Songs of the Pacific," said to be of very ancient date, in which it will also be found.—EDITORS.

\* As the Maori Hawaiki is still—to the minds of many—an unknown locality, it should be read here as standing for the Islands of the Pacific.—EDITORS.

† With the Ngaitahu tribe, of the South Island, the word is "Takata."—H.N.

‡ The word Maori is not unknown in the islands of the "great sea of Kiwa"—the Pacific ocean—it is known in Tahiti, Rarotonga, Hawaii, and other islands. Perhaps the people of Rarotonga have used this word Maori as applied to themselves more than others; they are "Tangata Maori," according to themselves.—EDITORS.





## VARIETIES OF BREADFRUIT, NEW HEBRIDES.

BY REV. C. MURRAY, M.A.

A LIST of varieties of breadfruit as gleaned from the Natives in and around the Native village of Rauon, situated near Rodd's anchorage, on the north-west of Ambrim, New Hebrides, and submitted for the *Journal* in the hope that an article so universal as breadfruit may elicit linguistic affinities among the peoples of other islands.

Breadfruit—general term—*Beta*.

Breadfruit tree=*Lib'ta*, for *Liye* or *Li-beta*. *Liye*=tree, and is prefixed to the name of every tree. Ex. *Libolva*=the Hibiscus. *Li mri*=ironwood tree. *Li ol*=cocoanut tree.

### VARIETIES (GENERIC TERM, *BÉTA*):

Bet(a') árbol.	Betá lolau.	45 Béta tabo.
Bet' ándum.	Béta lowon barbar.	Béta tabanga.
Béta basivir.	25 Béta loliasau.	Béta tyintyin.
Béta bwehe.	Béta kolvaro.	Béta taluwo.
5 Béta bwise.	Betá-mnang.	Béta titye.
Béta betáiyé.	Betá myir.	50 Bet(a') úbwé.
Betá dyu.	Béta meriul.	Bet(a') úbweterenu.
Betá fāne.	30 Béta mir.	Béta wonwon.
Béta for.	Béta misisir.	Béta worara.
10 Betá fira.	Béta man.	Béta wahin.
Béta fanhor.	Béta meraul.	55 Béta wobúlva.
Beta ngāfon.	Bet(a') óregal.	Béta woltóbo.
Betá hivil.	35 Betá nteya.	Béta womririr.
Betá kēbir.	Beta robörēri.	Béta wārūkon.
15 Betá karo.	Béta riring.	Béta we.
Béta kiki.	Béta sum.	60 Béta wómlālau.
Betá kēbir talonru.	Béta sibwhel.	Béta wómsu.
Betá kēbir tebanwikye.	40 Béta siluam.	Béta wilshi.
Béta larur.	Beta siböbör.	Béta yemyir.
20 Béta liding.	Béta satye.	Béta yal.
Betá lolo.	Béta sum kon.	65 Béta yemir.
Béta lorawawa.	Betá tye.	

In the above lists the vowels have the continental sound, but the consonants are assimilated to English pronunciation.—C. M.



## NOTES ON T. TARAKAWA'S PAPER.

### "THE COMING OF TE ARAWA AND TAINUI CANOES."

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BY HARE HONGI.

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[As the translator of Tarakawa's paper, I feel greatly indebted to Hare Hongi for his criticism of the translation, and for the additional light he throws on points which were to me obscure. The information he now supplies is of considerable value, and of a nature which none but those who had been initiated into the sacred lore of the Maori of old could supply. Such knowledge was sacred in its character, and to a great extent is so to the present day.—S. PERCY SMITH.]

#### TE WAHA O TE PARATA.

Page 288, Note 8. It has been customary to treat of this in a very restricted sense,\* viz.: in its relation solely to the voyage of the *Arawa* and the experience of that particular party of voyagers. I should like to claim for it a far wider application, and as time passes on and information is accumulated its true meaning will no doubt be established. From what I gathered from the old people it is a fixed point in the ocean. It can scarcely be denied that, traditionally, it is well known to the descendants of the voyagers, who arrived here in some dozen or more of the best known canoes. It may also be urged that there must of necessity be two distinct voyages to treat of. First, the great voyage from their original home to the Islands of the Pacific; and next the voyage from those several Islands to Aotearōa, here. For some years a conviction has rested upon my mind that between these two voyages tradition has become partly mixed—at any rate I have been taught to regard Te Waha o Te Parata as a huge whirlpool, similar to the mythical maelstrom off the Coast of Norway, and a thing to be dreaded and avoided as the fabled Charybdis of Sicily, or the Scylla of Italy, which proved fatal to part of the fleet of Ulysses.

That it was so well known to our daring navigators is interesting; how much more so would it be could we fix upon the particular whirlpool which they have designated Te Waha o Te Parata. Was it a whirlpool which had its existence in the Pacific? or rather was it one

\* Mr. Colenso is perhaps the only one who has given to the world any full account of Te Waha o Te Parata in his paper on "Ancient tide lore." Published by B. C. Harding, Napier, 1889.

in some other ocean which they crossed in the voyage from their original home?\*

#### Hau.

Page 236, Note 5. At the foot of page 223 the structure of the sentence is incorrect, and must be regarded as a modernised version, for a *Tohunga* of Ngatoro-i-rangi's standing would not make use of the words "Maua ko taku Hau." The next sentence is more correct. "E kore taku Hau e riro i to karakia." The word *Hau* signifies prestige, fame, renown; one renowned for skill or wisdom; bravery in war, or both. *O rongō mai, Hau ana ki tawhiti* ("The recital of your great deeds has established your fame far and wide"). I would translate the sentence *E kore taku Hau e riro i to karakia* (My fame is not to be crushed, eclipsed, or discomfited, by means of your paltry (?) karakia). Although if the word *fame* is substituted for *spirit* the translation would do equally as well, but the word *Hau* must not for a moment be confounded with *spirit*, the nearest equivalent in Maori being the word *Mana*. There is a famous *toki*, or axe, traditionally known as Hau-Hau-Tu. *Ko te Toki tena i kotikotia ai nga uaua o Te Rangi-nui-e-tu-nei, ka wehe atu raua ko Papa; e pipiri ana hoki raua i mua* (That was the axe by which the sinews of the great Heavens above were severed, and the Heavens separated from Papa—the earth—they adhered closely formerly).

#### HOAINA.

Page 224, 8th line from top. *Katahi ka hoaina e ia ki te kupu karakia*. I want to draw your attention here to the word *hoaina*—it is of very peculiar significance, and as the practice to which it refers has long since ceased it will shortly become obsolete. In your translation, page 237, and your note 1 same page, you have failed to give to it its true value.

The word *hoaina* is indicative of an act which would only be successfully performed by a *Tohunga*, whose skill was of the very highest and purest order. It shows mind triumphant over matter. Can you picture the *Tohunga* standing with a piece of the very hardest stone in one hand and a slender *otaota*, or wand, in the other; with bent head he recites his *karakia*, and as he ends it he gives the stone the merest tap with the *otaota*, and the efficacy of the *karakia* is at once manifested by the stone dividing and falling asunder in two pieces.

Some of the miracles set out in both Testaments, including that of the blasting of the fig tree, are described by the impious as mere fables, but *Mate mai te rakau, pumaoa roto; mate mai te kowhatu hoaina ka pakaru*. With the *Tohunga* knowledge and belief was power. A tree was smitten and it instantly withered while a stone was riven asunder without the application of a powerful physical shock.

Returning to page 224, lines 7 and 8 should read *Katahi ka hoaina e ia taua kowhatu kiripaka, ka taka ke, na, wiri ana te haerenga ki raro ki te whenua*.

#### TE MATAU A MAUI.

Page 237, Note 2. There are no remains of Maui's Fishhook. A glance at the map of the North Island shews the hook—a *pawa* one—

\* One of our members is of opinion that the original Waha-o-te-Parata is situated at the Straits of Oman in the Persian Gulf. We should be very glad if he would give his reasons fully for this opinion.—EDITORS.

entire. It extends from the Mahia Peninsula to Cape Kidnappers, where it terminates, and the line of the hook is shown by the coast line. Maui's Fishhook is quite perfect.\*

#### MANA.

Page 226. Referring to the death of Tama-te-Kapua, the words *Kei raru koe i taku mana*, are bad in form. Neither Te Morenga, Ngakuku, or Pāpāhia—acknowledged *Tohungas*—ever gave me to understand that a dead person possessed any such thing as *Mana*, although I frequently attended with them the decease of eminent chiefs of our people. They taught me that if anything wrong occurred in the setting out, or burial of an important personage, it was a matter for the gods themselves to deal with, whose peculiar business it was to watch over the *tupapaku* (or dead body) and note exactly what was being done. If the *Tohunga* assisted by Tama-te-Kapua himself had instructed his son Tuhoro in their sacred teachings, and if he was worthy, the moment the breath left Tama-te-Kapua's body, whatever *Mana* he had possessed would rest upon this son, and for any subsequent mistakes his chastisement would be inflicted entirely by the gods, who were very zealous that their forms and ceremonies should be scrupulously observed and performed. Therefore, I repeat that the words *kei raru koe i taku muna* (after death) are not to be accepted as the utterance of a great man, for his dead body would not possess a particle of *mana*. It was, of course, highly *tapu*, and any infringement upon its sanctity would be punished by the gods; this both Tama-te-Kapua and Tuhoro would very well know.

I feel much concerned about these things, for if it is allowed to go forth that such utterances are *tika*, that a man has *Mana* after his death and that a man has *Mana ki te whenua*, which has been wrongly said of late, then it is a corruption and perversion of the word more serious in its effect than the jangle of a discordant musical note, which is bad enough.

#### KURA, WHATU-KURA.

Page 222. I have nothing to add to my former notes on the *Kura-tawhiti*,† therefore I shall pass right on to Notes 3 and 4, page 234. The wisdom of the Maori together with the various modes, ceremonies and forms of *Karakia*, were taught and established in their ancient home, and in remembrance of both, when coming away the wise men—*Tohungas*—selected specimens of some precious stones of a ruddy colour and of very hard and imperishable nature, which they, with much ceremony, dedicated to the service of the gods and brought away with them in their wanderings from Island to Island. These were called *Whatu Kura*. When it is borne in mind that these represented their ancient home and most valued teachings, it is scarcely necessary to point out that the farther away they journeyed from the homes of their forefathers, the more highly they prized and indeed revered the associations which surrounded their beloved *Whatu-Kura*. It was thought that the best means they could put these to, would be as mediums for communication with the gods.

\* True, but the remains of the *mata*, or point of the hook, are to be seen at Cape Kidnappers in the scattered rocks and reefs; it is that which is referred to in the translation of Tarakawa's paper.—S. P. S.

† See "Journal of the Polynesian Society," Vol. II., page 123.

For weal or woe, as Tarakawa has broken the ice in this matter, in response to your wish I will shed a little light there-upon. We will suppose that a canoe touches at some Island and it is decided that the party remain there. The *Tohunga's* first care is the welfare of his people or party, and his first act is to establish a link which at once (notwithstanding time or distance) binds them to the home and teachings of their forefathers. This he does by means of the *Whatu-Kura*. The *Whatu-Kura* are small, seeing that one an inch in diameter would be considered large. The *Tohunga* first procures a new or local stone of no special density, and as to size the one which I saw was about five inches in diameter. He bores a hole through it and fashions it perfectly hollow, smooths it outside, *whakairo*, or carves, some old design upon it, and it is ready for use—this is called a *Nohoanga Whatu-Kura*, the receptacle for the *Whatu-Kura*, and as it belongs to the new country it further represents a union of the new and the old. While the *Tohunga* has been preparing this he has probably given instructions for the fashioning of a stone or wooden pillar, *Pou Whakapakoko*, which is usually large and suitably set out in various designs and figures. When all is ready a spot is chosen and the *karakia*, or invocations, are begun while a hole is being opened for the reception of these things, the people meanwhile strictly fasting,—the men never approaching the women—and all of the *Tohungas* in that vicinity being assembled to take part in the great ceremony appertaining to this covenant, for there is their Holy of Holies, where they renew their vows to be true to the teachings of the gods of their forefathers for ever. At a given point the pillar is set upright in the earth, one or more of the *Whatu-Kura* are placed in the *Nohoanga Whatu-Kura*, and carefully deposited at the base of the pillar; the whole is then covered in and the ceremonies end. Not an individual, whether friend or foe to our party, would dare to desecrate that sacred spot, for it is all in all to each one—none but the great high priest ever after approaches it, and he does so only for the purpose of holding communion with the gods, and asking their co-operation on behalf of his people. He is now recognised as the *Ahurewa*, *Amo-Kapua*, or *Pouwhenua* of his people—there can be none greater than he. Kei a ia tonu te tangata me te whenua, kei a ia anake te ritenga o nga mea katoa nga mea whai tikanga nei ia, e kore ana ringaringa e whawha ki te kai, ki te wai ranei, e rangi he tangata ke ano hei whangai i a ia. He is supreme over all men, as well as over the land, with him rests the guidance in all matters of importance. His hands may not touch food or drink, but some one else must feed him.

Page 251. Te Pae o Kahukura is well known; it refers to Kahukura's throne. Kai-tangata came to grief on a *Pae* which his wife had set up.

You are quite right about the *Mauri*, it is the "seat of life" a living and breathing soul, in a wider sense such as the *Whatu-Kura*, it of course represents the river of life, *Te ora o te tangata, me te whenua*.





# A SONG OF ANIWA.

(New Hebrides.)

BY MAROI SORE.

(Written by Natshia. Notes and Translation by Rev. W. Gray,  
of Weasisi, Tanna, New Hebrides.)

## CHORUS AND MUSIC.

ha e a o a e a | a o a e a e a

a o a e e a e | a o a e a

a o a e e a e a | a o a e a

( 1 )

Niotean<sup>1</sup> ta fanua. (A<sup>2</sup>)vau noko<sup>2</sup>.fano  
Tiavagerapu ana, ni-viri avau  
Ia<sup>4</sup>takoi, nimei-fasao mou-pakia-  
Mai<sup>5</sup> ia<sup>6</sup>vau, mou-furusia (a)vau iangoro.

I was going  
Aimlessly only, scared was I  
At thee, come to talk, and you slap  
on me, and turn round for me the song.

\* a e are supplied to make sufficient notes.

( 2 )

Niou-tukua-mai<sup>5</sup> kaijarua<sup>7</sup>  
Feitamana<sup>8</sup> manoko-keria fasao  
Ta fanua <sup>9</sup>Niwa ta-fura mango  
Iai, niko-pena mounu iai.

Tell me what belongs to you both,  
Son-and-father, and dig up the story of  
The land of Aniwa (about) the going of the shark  
There, (and how) is prepared the bait for him.



## ( 3 )

Nioi-takia-mai meraku<sup>10</sup>-oria  
 Ipekia ta nero<sup>10</sup>-rako ra i Niwa  
 Tasi<sup>11</sup> anopongi raku-oviana<sup>12</sup> ta no-  
 Fafa,<sup>13</sup> ke<sup>14</sup>-noto akoi keu<sup>14</sup>-rangona.

Tell me to pay back  
 With what the leaving that (the shark) on Aniwa.  
 One of these days will pay back thee his  
 Word: Sit down thou and hear.

## ( 4 )

Purafura<sup>15</sup> acowa ta forounga,  
 Manoko-fakutina, sa-masike.  
 Mou-tukeifo tara, ni-senga<sup>16</sup>  
 Acowa ia uta.

Hasten ye (in) the sailing.  
 And arrange the cargo, and stand  
 And lower the sail, like to see not  
 Ye the cargo.<sup>17</sup>

## ( 5 )

Tucake ta vaka noko-tere maroto<sup>18</sup>  
 Ci<sup>19</sup> teriari eko<sup>20</sup>-sore su, ma  
 Nokoi-taia iacowa.  
 Kanleinginia<sup>21</sup> Tamkiamu.<sup>22</sup>

Let off the canoe while she runs and weathers  
 To the other side (of the point) which (the sea) is big very  
 Would be beating on you.  
 The evil work of the Aneityumese!

## ( 6 )

(A<sup>23</sup>) koi noko-noko ro-pena nea tagata  
 Ita-tukuaji erakoi, akoi  
 Noko-noko noko-citia ruomata,<sup>24</sup>  
 (A) korua ia fafa o ika.<sup>25</sup>

Thou while sitting, will do a thing a person  
 For the saying of death against thee, thou  
 While sitting may look (with) your own two eyes,  
 Ye both, at the mouth of the fish.

## ( 7 )

Mero-marino ro-tu-mai Saparapu,<sup>27</sup>  
 Mero-faji<sup>28</sup> Butokerua.<sup>29</sup>  
 Ramo<sup>30</sup> Napapo,<sup>31</sup> ro-takace(a) ta vaka  
 Saro<sup>32</sup>-avake wai Iteana.

And will be calm when blows down upon the West winds,  
 And breaks (on) Butokerua.  
 Expressly made for Napapo, will sail out of sight the canoe,  
 (And) will be beached will it not<sup>32</sup> at Iteana.<sup>33</sup>

## ( 8 )

Ko<sup>34</sup>-fijake ro-lomace  
 Iasoa<sup>35</sup> noko-ikeria tamrai<sup>36</sup>  
 Iai, se-riake(a) ta gutu<sup>37</sup>  
 Wai Isukiamu<sup>37</sup> nimei-naulacia Napapo.

(The sea) will rise to flood  
 Iasoa, while digging up the village  
 There, will wash over the cliff  
 At Isukiamu, (he) did come to pay Napapo.

## GENERAL NOTES.

1. This song was written out unaided by Natshia, a native of Aniwa, when a teacher with me on Tanna about the end of 1888 or beginning of 1889. The music was taken down by me as he repeatedly sang the chorus. The verses were made by Natshia, but only the 4th will fit the music. The last verse is very defective in metre. Natives have no difficulty in a matter of this kind. If the measure is too short they leave out the notes not required, if too long they as easily supply notes. The seven letters in the chorus are about as many as one can sing without drawing breath, hence there is a rest for this purpose here.

2. Nearly all the Pronominal Verbal Preformatives are corrupted by Futunese forms; *nimei*, *ou*, *eraku*, *ke*, *keu*, *ero*, are forms that do not occur in Aniwan speech now. This indicates that the song is either an old one, composed before the language diverged so much as at present, or that the song is by a Futuna man who used his own Preformatives with the Aniwan words. I have no hesitation in adopting the latter alternative. We have in all other cases found that songs do not survive the personal knowledge and interest in the individuals celebrated therein. A native, we know, readily uses the Preformatives of his own dialect with the stem root words of another dialect. I have found these corruptions and foreign words in all native songs I have examined.

3. I confess that I cannot well make out the drift of this song. Natshia wrote over it, "Nontafito ta ngoro Iniwa," the beginning of the song on Aniwa. One person seems to speak from verse 1 to the middle of verse 3; then I take it the hero of the song—the man and his son—verse 2, speaks. Verses 4 and 5 describe the storm he was in. Verse 6 is the reception he got on Aniwa, perhaps when the shark was let go there. Verse 7 describes the voyage back to Futuna. Verse 8 is obscure. What was Napapo paid for? If for sending the shark to Aniwa, was the gift a blessing or a curse?

4. Only obvious errors in spelling made by Natshia have been corrected here.

5. Note the number of Pronominal Verbal Preformatives used to give shades of meaning to the verb. These are sometimes doubled. They are—

Single.	Double and Triple.
ko	ero
ke	eraku
no	keu
ni	ou
ro	noko
sa	raku
se	nimei
	niou
	niko
	nero
	saro

## SPECIAL NOTES.

1. An expression at the beginning of a song and cannot be translated. Cf. our "Sing a song a sixpence" and others.

2. Not written by Natshia, but is the usual form.

3. The Preformatives are separated by - from main word.

4. *I* before *a* is nearly equal to *y* in *you*.

5. A directive particle used after a verb for the first person.

6. Usual form is *iatavau*.

7.

8. A term used for father and son.

9. The name of this Island is often pronounced and written by the natives without the first *a*.

10. *E* and *u* are probably corruptions from Futuna. The Aniwan form should be *marakoria*, and *ta niworako*.

11. The man interrogated now speaks.

12. *Oviana* for *ovia ana*.

13. Shifted to a new line for the music. *Ta*, art., *no* his, *fafa* mouth, word.

14. Corruption for *ka* or *ko*.

15. The reduplication has the force of meaning, *be active*. This begins a description of a voyage.

16. A difficult phrase. It seems to mean that they would be afraid of the state of the cargo.
17. This is the only verse that will fit the music.
18. C=g in gate.
19. Art.=which.
21. Will fit either line.
22. A Futunese word. A term for all evil deeds is *kauleinginia*.
23. The Aniwan and Futunese name for Aneityum is Kiamu. They are here blamed for the rough sea.
24. Written by Natshia without the *a*.
25. Pronoun after the numeral.
26. The shark that would bite them. In verse 6 some one addresses the man and his son.
27. A west wind would be calm on the east side of Aniwa and bad for Napapo's place on Futuna.
28. Sea breaking.
29. Name of two rocks on Aniwa. The people know how the sea is by the place where the sea is breaking.
30. The translation is difficult, the meaning is, *expressly for*.
31. A person on Futuna.
32. The force of *saro*.
33. A landing on Futuna.
34. This is the usual form for ending a song, to say, "The sea rises," etc. Each place has its own peculiar phrase referring to some local object.
35. Napapo's village on Futuna.
36. = *ta amrat*.
37. Name of the top of the cliff.

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#### VOCABULARY.

<p> <b>AVAU</b>, I.  <b>Ana</b>, only.  <b>Akoi</b>, thou.  <b>Acowa</b> (acaua), ye.  <b>Avake</b>, pull up.  <b>Anopogi</b>, days.  <b>Akorua</b>, you two.    <b>CITIA</b>, see; look.  <b>Ci</b>, towards; at.    <b>ERAKOI</b>, that against thee.  <b>E</b>, = pro. which (verse 5).  <b>Eko</b>, art. and preformative.    <b>FAJI</b>, to break with a noise.  <b>Fijiake</b>, rise.  <b>Fafa</b>, mouth; word.  <b>Feitamana</b>, son and father.  <b>Fasao</b>, word; story.  <b>Fanua</b>, land.  <b>Fura</b>, run away.  <b>Forounga</b>, row.  <b>Fakutina</b>, arrange cargo.  <b>Furafura</b>, be active.  <b>Fano</b>, go.  <b>Furusia</b>, turn round.    <b>GUTU</b>, top of cliff.    <b>IATAKOI</b>, at; for thee.  <b>Iavau</b>, for me.  <b>Ia</b>, at; with; by; in.  <b>Iai</b>, there; for it.  <b>I</b>, on; at.  <i>Iacowa</i>, on you. </p>	<p> <b>Ika</b>, fish.  <b>Iteana</b>, a Futuna passage.  <b>Iasoa</b>, a Futuna village.  <b>Ikeria</b>, dig up.  <b>Isukiamu</b>, a place on Futuna.  <b>Ita</b>, at the.  <b>Ipekua</b>, how.    <b>Ko</b>, pro. verb. preformative.  <b>Kauleinginia</b>, evil conduct (Futunese).  <b>Kaijarua</b>, what belongs to you two.  <b>Keria</b>, dig up.  <b>Ke</b>, <b>keu</b>, pro. verb. preformatives.    <b>LOMACE</b>, to flood.    <b>M—</b>, and.  <b>Mou</b>, conj. and pro. verb. preformative.  <b>Mai</b>, directive particle after verb for 1st pers.  <b>Manoko</b>, conj. and pro. verb. prefor.  <b>Mango</b>, shark.  <b>Mounu</b>, bait.  <b>Meraku</b>, conj. and pro. verb. prefor.  <b>Marike</b>, rise and stand.  <b>Maroto</b>, inside; between.  <b>Ma</b>, and.  <b>Maro</b>, conj. and pro. verb. prefor.  <b>Mata</b>, eye.    <b>NIMEI</b>, pro. verb. prefor.  <b>Naulacia</b>, buy.  <b>Noko</b>, pro. verb. prefor.  <b>Napapo</b>, Futuna prop. name.  <b>Nofo</b>, sit down; dwell.  <b>Nea</b>, thing. </p>
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Niou, pro. verb. prefor.

Niwa, Aniwa.

Niko, pro. verb. prefor.

Nero, pro. verb. prefor.

Nopongi, day.

No, pro. his.

Ni, pro. verb. prefor.

Niotean, see Note 1.

Ngoro, song.

ORIA, to reward ; pay back.

O, of ; belonging to.

PAKIA, slap.

Pena, prepare.

RUOMATA, two-thy-eye.

Ro, pro. verb. prefor.

Rutokerna, name of two rocks.

Ramo, see Note 31.

Riake (a), wash over.

Ra, pro., that.

Raku, pro. verb. prefor.

Rangona, hear.

SA, pro. verb. prefor.

Senga, be ashamed of ; afraid of.

Sore, great.

Su, very.

Saparapu, west wind.

Saro, pro. verb. prefor.

Se, pro. verb. prefor.

Tu, stand.

Tukace(a), sail out of sight.

Ta, art. sing.

Tamrai, village (see note 36).

Tucuake, pull to one side.

Tere, run.

Teriari, beyond.

Taia, beat more than one.

Tam-Kiamu, people of Aneityum.

Tagata, man ; person.

Tukuaji, say to beat one.

Tukua, tell ; speak ; say.

Tasi, one.

Tukeifo, lower.

Tara, sail.

Tiavagerapu, aimless.

UTA, baggage ; belongings ; cargo.

VIRI, scare.

Vaka, canoe.

WAI, at ; place of.





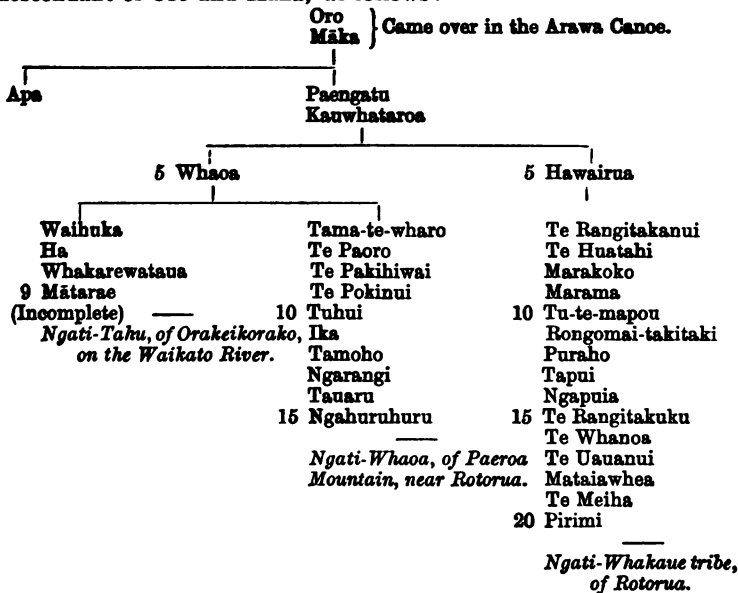
## MAORI MIGRATIONS, No. II.

By W. E. GUDENOW.

IN my former paper on this subject, I endeavoured to show, not only the individuals who composed the crews of the several canoes which brought the Maoris from Hawaiki to New Zealand, but also the living descendants of those ancestors.

Since writing that paper, I have, however, been fortunate in collecting further information that enables me to add to, and in some cases, correct statements previously made. For instance in the paper already referred to I gave a list of names of those who were said to have landed in New Zealand from the Arawa canoe, as also the descendants of some of them—leaving the following to be still accounted for; viz., Whaoa, Taikehu, Ika, Marupunganui, Hatupatu, Kuraroa, Taininihi and Tutanaroa.

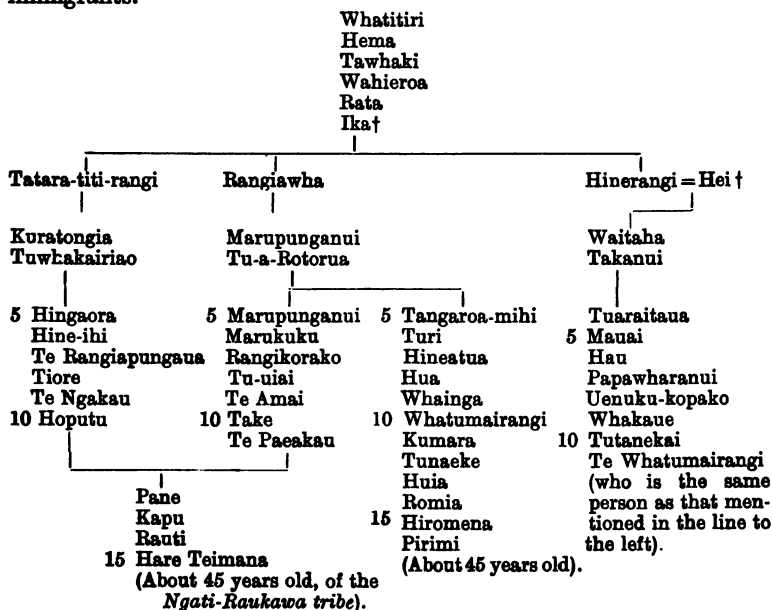
I now find that Whaoa who is usually spoken of as one of the Arawa crew, has no right to that place of honor, but was in fact a descendant of Oro and Māka, as follows:—



With reference to Taikehu, it is the opinion of the Arawa people that this man is identical with the warrior priest Ngatoro-i-rangi,

who was also known under the name of Te Kehu-o-te-rangi, and if this is the case, then the names of both Whaea and Taiehu may be struck out of the list of those who came in the Arawa canoe.\*

In my former paper I gave a very imperfect genealogy from Ika, which might perhaps have been left out with advantage. I am now however in a position to give a genealogy which is interesting for two reasons: firstly, because it shows that ancestor to have come from a different stock to that of the Tuamatus, or Te Heketanga-rangi portion of the Arawa crew; and secondly, because it appears to settle the question as to whether Marupunganui was, or was not, one of the immigrants.



The question of the descendants of Hatupatu can also be settled so far as his daughter Tuparewhaitaita is concerned, for that woman married Tawhaki, grandson of Tama-te-kapua, and was the mother of Uenuku, whose son was Rangitihī, the great ancestor of all the Arawa tribes.

So far, I have left only three of my original list of the Arawa immigrants unaccounted for, but I must now add a number of names sent to me by Hamuera Pango shortly before his death. They are as follows:—

- |          |                     |             |
|----------|---------------------|-------------|
| 1 Taunga | 5 Ruarangi          | 9 Penu      |
| 2 Uruika | 6 Bongopurua        | 10 Paeko    |
| 3 Uea    | 7 Te Kuri-niho-popo | 11 Hopo     |
| 4 Pou    | 8 Tarawhata         | 12 Kawatutu |

To this list I must also add the name of Mapara, a brother of Tama-te-kapua. Of many of these men nothing appears to be known

\* We would call attention to mention of Taiehu in Sir George Grey's Arawa tradition, (Polynesian Mythology, p. 90, New Edition). It is possible that Taiehu is confounded with the Taiehu of the Tainui canoe, since the Tainui man is said to have named the shoal Te-ranga-a-taiehu in Katikati harbour. See *Shortland's Traditions and Superstitions of the New Zealanders*, p. 7.—EDITHA

† Came over in the Arawa Canoe.

beyond the mere tradition of their names, though it is possible that their descendants may be traced among tribes other than those known under the general name of the Arawa. I suggest this as possible, inasmuch as we now know that the ancient Uri-o-pou and Huarere tribes were from the Arawa migration, and it is quite likely that the Wai-o-hua\* and Ngaiwi may in part have had the same origin.

Taunga and Mapara belong to the Tuamatua family of the Arawa canoe, of whom I submit a genealogy, and Mapara was the ancestor of Poutukeka, progenitor of the Uri-o-pou tribe, who of old occupied the western shores of the Hauraki Gulf, and were driven thence some six generations ago by the warrior Korohura (who was himself descended from Mapara), and were forced to take refuge among the lower Waikato tribes, their chief *Kainga*, or residence, being at Maketu, near Papakura, twenty-five miles south of Auckland. The following is the genealogy of the Tuamatua, or Te Heketanga-rangi family:—

				Houmai-i-rangi	
				Muturangi	
				Tumamao	
				Mawake	
				Uruika	
				Rangitapu	
				Taonga	
				Tuamatua	
Rakauri	Tia†	Hei†	Oro†	Taunga†	Houmai-i-tawhiti
Ngatoro-i-rangi†	(who was high priest of the Arawa canoe)			Hei†	Mapara†
				Rongomataua	Whakare
				Te Kakau	Hine-wairangi
				Hotu	Hine-mapuhia
				5 Purua	5 Te Ikaraeroa
				Pohu	Kuranoke
				Te Kapokai	Poutukeka
				Parekotuku	Whaturoto
				Tu-tetawha	Hua
				10 Makino	10 Hua-o-kaiwaka
				Pukukaitaua	Whaora-ki-te-rangi
				Te Ra	Toiawaka
				Tokoaitua	Kaiwhakapae
				Taingaru	Te Whiringa
				15 Te Ariki	15 Tokohia
				Takanewa	Te Mahia
				Te Mapu	Te Haupa
					Te Rauroha
				Ngati-Maru tribe	Wi-te-oka
				of the Thames.	20 Tukua te Rauroha
					Ngati-Paoa tribe of the Thames.

There are Maoris who deny that Hua was a child of Whaturoto, and who contend that the latter married Hua-o-kaiwaka, and it seems to me that such was the case, for the line of descent from Tama-te-Kapua to middle aged men of the present day seldom exceeds eighteen generations and that of Mapara should not be longer.

I submit also a genealogy of the ancestor Tura, whose descendants are known as Ngati-Tura, and who have for generations lived among

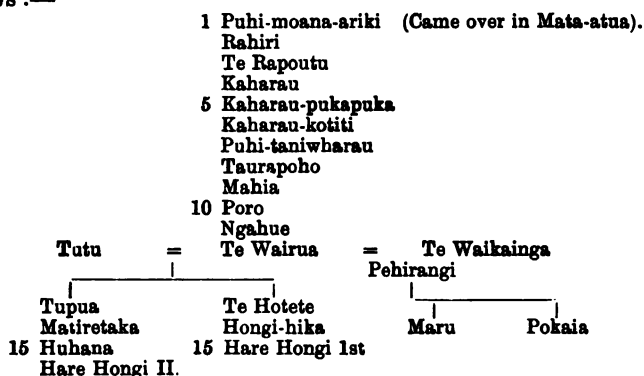
\* It will be shown in a paper to be published in the next number of the *Journal* that the Wai-o-hua tribe were in existence when the Mata-atua canoe arrived.—EDITORS.

† Came over in the Arawa canoe.

the Arawa in a state of painful dependence. According to Arawa tradition Tura had no canoe, but floated hither on a lump of pumice stone aided of course by a powerful *Karakia*. This tradition probably means no more than this—that Tura came to New Zealand before the Arawa, and the name of his canoe not having been handed down by tradition, the imaginative Arawa have ascribed to him the miraculous powers usual in such cases. In any case it seems possible that the Tura in question is the man so celebrated among the Polynesians as one of their ancient sea kings, and who was contemporary with the equally famous Paoa, Whiro, and Kupe. It may, I think, also be assumed that this Tura is not identical with the South Island ancestor of that name, who was the father of that Ira from whom the Wellington Ngati-Ira claim descent, inasmuch as not more than sixteen generations have passed since the time of that Tura. Moreover it is noticeable, that in the genealogy of the man in question, several of his descendants have the prefix of

Rakei, or Rakai, to their names, and this so far as my experience goes, is distinctive of the descendants of Toi-Kairakau. The name is used, or rather was anciently used, to denote a female head dress among the ancestors of the Ngati-Porou and other East Coast tribes, and denotes descent from Maui-Potiki. In much the same way the prefix Pare shows descent from the Ngaiwi group of tribes, and Hine, a pure Polynesian descent.

To those who came in Mata-atua canoe I must add the name of Puhi-moana-ariki, whom the Ngati-awa of Whakatane claim to have come in that canoe with Toroa, Muriwai, Te Moungaroa,\* and many other well known ancestors. Puhi, it is said, lived in the historical *Pa*, Kapu-o-te-Rangi, at Whakatane, once the stronghold of Toi-Kairakau, and while there indulged in some rough bandinage with Toroa, whose replies raised certain apprehensions in Puhi's mind as to his safety in the immediate future. To set these doubts at rest, Puhi and his followers took the Mata-atua canoe, and migrated northwards, eventually settling in the Bay of Islands. The genealogy is as follows:—



\* The Ngati-awa admit the truth of Te Kahui's statement that Te Moungaroa





At page 229 of the first volume of the *Journal of the Polynesian Society* I have mentioned Turi, his brother Kewa, and the three sons of the first-named, as the only person known to the Maoris as the crew of the Aotea. I am now in a position to give a further list of those who migrated hither in that canoe, and am indebted to S. Percy Smith, Esq., for the information.\*

1 Tuao	6 Takou	11 Hine-waitai f.
2 Haupipi	7 Tamatera	12 Tanerorora f.
3 Tapou	8 Tama-ki-te-ra	15 Kuramahunga f.
4 Houtaipou	9 Tuanui-o-te-ra	14 Taneneroro f.
5 Rangipoutaka	10 Rongorongo f.	

The Ngati-Hako tribes of the Upper Piako also claim descent from the crew of Aotea through Rongomatane, whom they assert came in that migration and became one of the many ancestors of that interesting tribe.

To the crew of Kurahoupo, who it seems came hither in the Mataatua canoe, may be added the names of Te Moungaroa, Turu, Akuramatapu, and Tukapua.

\* The information was procured from the Patea people by the Rev. T. G. Hammond.—EDDINGS.





## NOTES AND QUERIES.

49. In reference to the use of the Maori word *Kura*, for "knowledge," mentioned at page 191, Vol. II. of this Journal; I may mention that *ērūrēn* in the Kwamera dialect of Tanna, New Hebrides, is "to know"—the same as *ahrūn* in my district. I think *ērūrēn* is "to know," without being taught.—W. GRAY, WRASISI, TANNA, NEW HEBRIDES.

50. Mr. F. W. Christian forwards to the Society a photograph of some ancient Samoan Combs, of beautiful workmanship; these combs were highly valued and handed down as heirlooms. We hope to reproduce pictures of them later on. Mr. Christian remarks:—"The design of these combs recalls the emblems of Cybele and Ashtaroth worship, the turret and horned, or crescent moon, one of those surprising witnesses which show unmistakable traces of Semitic or Cushite influence brought by the Polynesians from their ancient home in Asia."

51. We have received from the Rev. D. Macdonald of Efate, New Hebrides, a copy of his "The Asiatic origin of the Oceanic Languages; Etymological Dictionary of the Language of Efate, New Hebrides," published by Melville, Mullen and Slade, 262, and 264, Collins Street, Melbourne, 1894. The work contains 212 pages of very interesting matter. We propose to refer to it at greater length at a future time.—EDITORS.

52. Some time ago I saw in a newspaper that a mound had been opened in the South Island and found to contain a lot of charred bones, presumably human. The writer of the paragraph goes on to say that should the bones prove to be human, it would seem to show that the Maori of old practised cremation. I may say that there need be no question about it, I know of at least two occasions where it has been practised near Whanganui in quite recent times—in fact one of my Survey lines on the Rakautaua Block ran close to the spot where a woman was cremated.—R. E. M. CAMPBELL.

53. The following is the best illustration I have met with, showing the difficulty of giving the true meaning of Maori place names, unless one becomes acquainted with the circumstances of the naming of the spot. There is a small tongue of land, or clear spur, called Te Matau, which extends into the bush between the Autaha Swamp and the Waikawa River, near the present village of Manukau, on the Manawatu Railway line. This spur, which has been long occupied by Ngati-raukawa, is the exact shape of a Maori *matau*, or fish hook, and therefore the meaning of the name seemed clear. However, Rangataua, an old man of the Ngati-wehiwehi *hapu*, gave me some years ago the real meaning or origin of the name as follows:—

"Many years ago, when I was but a young man, we were living at the place now called Te Matau. One day when I and others were away at Huritini at the sea beach, fishing, there came a war party of the Ngati-kahungunu over the Tararua Range by the old war trail which we call Kaihinu. This party killed many of our people and took two women prisoners. Some of the survivors fled to the Pakakutu pa at Otaki and some to the Ngati-tukorehu tribe at Ohau. Then a party started in search of our enemies who were overtaken on Te Hanawera Range where they had halted and killed one of our women, whose heart they cut out. Here the Ngati-kahungunu were defeated by our people and three of their chiefs, Te Matau, Ngawaka and Te Kiakia, were killed by us. This was how that place received the name of Te Matau, on account of that chief being killed by us."

Wi Hape, a Ngati-awa migrant states:—"Ngauranga, near Wellington, was so named by the Ngati-ira on account of its being a favourable landing place for canoes—*Nga uranga o nga waka ki uta*—*koia Ngauranga*." The landing place of the canoes, hence Nga-uranga. ELSDON BEST.

# JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

## THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

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No. 1. — MARCH, 1894. — Vol. III.

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### PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington, January 27th, 1894.

Letters were read from—1, Rev. J. Lymburn and G. M. Thompson resigning membership; 2, E. Jackson, forwarding a copy of Mr. J. McGregor's work on *Maori Songs*; 3, F. Shortland, with thanks for the appointment of his father Dr. E. Shortland, as Honorary Member; 4, Dr. Codrington, with thanks for appointment as Honorary Member; 5, Royal Society of New South Wales, *re* exchanges.

The following new members were elected: 184, E. Bamford, Auckland, N.Z.; 185, W. Nicholls, Paeroa, Auckland, N.Z.; 186, T. W. Kirk, F.L.S., F.R.M.S., Wellington, N.Z.; 187, Rev. T. W. Watt-Legatt, Malekula, New Hebrides; 189, J. Baillie, Wellington, N.Z.; 189, W. M. Clark, Wellington, N.Z.; 190, J. Edge Partington, Eltham, England; 191, A. Wilson, Whangarei, N.Z.

Papers received:—*Dictionary of the Paumotu Language, Part I*, Ed. Tregear; *Names of Varieties of Bread Fruits*, New Hebrides, Rev. C. Murray, M.A.; *Te Haerenga mai o Mata-atua*, T. Tarakawa; *Te Ngarara-hua-rau* (another version) Te Aro; *A Song of Aniwa*, New Hebrides, Rev. W. Gray.

Books received:—129, *Geographical Journal*, Vol. II., No. 4; 130, *Bulletin de la Société de Géographie*, Paris; 131, *Na Mata*, November, 1893; 132 to 139, eight Nos. *Transactions of the Literary and Historical Society of Quebec*; 140, *Comptes Rendus*, Société de Géographie de Paris, No. 14; 141, *Bulletin*, do., do.; 143, *Geographical Journal*, Vol. II. No. 5; 144, *Revue Mensuelle de l'école d'anthropologie*, de Paris; 145, *Na Mata*, December 1893; 146, *Calendar*, University of Tokio; 147, *Journal*, Royal Society of New South Wales, Vol. XXVI.; 148, *Journal of the Royal Colonial Institute*, Vol. XXV., Part 1; 149, *Geographical Journal*, Vol. II, No. 6; 150, *Comptes Rendus*, Société de Géographie de Paris; 151, *American Antiquary*, Vol. XV., No. 6; 152, *Na Mata*, January, 1894; 154, *Comptes Rendus*, de la Société de Géographie de Paris; 155, *The Scriptures in the Rotumah language*, H. S. Leefe.

In accordance with Rule No. 5, a ballot took place to decide which members of the Council should retire, which resulted in Messrs. Habens and Davis retiring; and in accordance with the same rule, S. Percy Smith was balloted out as Secretary.

A meeting of the Council was held in Wellington on the 21st March, 1894.

Letters were read from—F. J. Moss *re* his *Rarotonga Concordance*; A. Marques *re* his paper in last *Journal*; Rev. D. Macdonald, of Efate, New Hebrides, forwarding copy of his Dictionary; from Messrs. N. J. Tone, Rev. R. B. Connis, F. E. Nairn, and J. T. Meeson *re* membership, and from Prof. Andrews resigning his membership.

The following new members were elected:—192, F. E. Nairn, Nelson, N.Z.; 193, Hon. J. Carroll, Wellington, N.Z.; 194, Rev. E. Blundell Comins, Norfolk Island; 195, H. J. Lambert, Eketahuna, N.Z.; 196, J. T. Meeson, Fendalton, Canterbury, N.Z.

Papers received: *Maori Migrations*, W. E. Goddard; *Tanapa Maori*, Part II, Haoni Kabe; *Story of an Escaped Slave*, R. E. M. Campbell; *Four Ancient Songs*, Rev. W. Gray; *Pauotu Dictionary*, Part II, E. Trecear; *The Taro*, Rev. T. G. Hammond; *Notes on T. Tarakawa's Paper*, Hare Hoczi; *Hinepopo*, E. W. Pakarurua; *Note on the Anchor of Tokomaru*, J. Skinner; *Filavilaisiro*, F. Arthur Jackson.

Books received:—156, *Bergens Museums Aarsbog*; 157, *Journal and Text*, Buddhist Text Society, Calcutta, Vol. I. part 3; 158, *Journal Royal Colonial Institute*, Vol. XXV., No. 2; 159, *Bimancesh-Hollandisch*, vocabulary from the Batavian Society of Arts; 160, *Notulen van de Algemeene*, Diel XXXI.; 161, *Tijdschrift voor Indische, Taal, land-en Voecken*, Dnef XXXVIII.; 162, *Javaansche Raadsels in proza*, Diel XLVIII.; 163, *The American Antiquary*, Vol. XV., No. 4, do. do. No. 5, do. do., Vol. XVI., No. 6; 166, *Comptes Rendus*, Société de Géographie de Paris, January, 1894; 167, do. do., Decemboer, 1893; 168, *Journal Royal Asiatic Society of Bengal*, Vol. LXII., Part 1; 169, *Journal Royal Colonial Institute*, Vol. XXV., Part 3, 170, *Revue Mensuelle d'école d'anthropologie de Paris*, January, 1894; 174, *Evolution in the Ornamental Arts of Savage Life*; 175, *Pagan-Christian overlap in the North*; 176, *The meaning of Ornament*; 177, *Polynesian Ornament, a Mythograph*, the four last from Dr. Colley, March; 178, *Dictionary of the Efate Language*, Rev. D. Macdonald.

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Those members who have not paid their subscriptions for the year ending 31st December, 1894, are reminded that they are overdue.



## COMPARE

<b>Faka-Iho</b> ... ..	To cause to descend. A ghost, a spirit ( <i>manes</i> ).	Tahitian <i>ihotho</i> , the spirits of the dead.
<b>IHU</b> ... ..	The nose; the snout.	Maori <i>ihu</i> , the nose; Marquesan <i>ihu</i> , the nose, &c.
<b>IHUIHU</b> ... ..	An encumbrance; a hindrance; to be repugnant.	Tahitian <i>ihu</i> , to be lost, not knowing the way among bushes; smothering, choked.
<b>IHUMUAAYAKA</b> ... ..	The bow of a canoe.	See <i>ihu</i> , <i>mua</i> , and <i>vaka</i> .
<b>IHUTEGA</b> ... ..	To dash one against another.	See <i>ihu</i> and <i>tega</i> .
<b>Haka-Ihutega</b> ... ..	To shock; to dash against.	
<b>IHUVAKA</b> ... ..	The bow of a canoe.	See <i>ihu</i> and <i>vaka</i> .
<b>Faka-Ii</b> ... ..	Leaven.	Maori <i>i</i> , to ferment; Hawaiian <i>ii</i> , mouldy, fusty, &c.
<b>IKA</b> ... ..	Fish; a fish.	Maori <i>ika</i> , a fish; Mangaian <i>ika</i> , a fish, &c.
<b>IKA</b> ... ..	To make fire by friction of wood ( <i>e ika ki te neki</i> ).	Maori <i>hika</i> , to make fire by friction; Samoan <i>si'a</i> , to obtain fire by friction of wood, &c.
<b>IKE (e ike)</b> ... ..	A mallet for beating out native cloth; a shield to defend oneself; a defence.	Maori <i>ike</i> , to strike with a hammer; Tongan <i>ike</i> , a cloth mallet, &c.
<b>Ikeke</b> ... ..	Gracious; pleasant.	See <i>eike</i> .
<b>Ikeke</b> ... ..	To adorn.	Maori <i>ikeike</i> , high, lofty; Hawaiian <i>ieie</i> , to be ennobled, dignified, pompous, vainglorious, dressed in wreaths, decorated with leaves.
<b>Faka-Ikeike</b> ... ..	Arrogant; to carry one's head high; to impose on one.	
<b>IKO</b> ... ..	The.	Tahitian <i>to</i> , there, in that place; Maori <i>ko</i> , yonder, &c.
<b>IKONA</b> ... ..	The.	Maori <i>kona</i> , that place. See <i>iko</i> .
<b>IKU</b> ... ..	To rub; rubbing. A file; to file. Steel.	
<b>Ikuiku</b> ... ..	To rasp; to grate.	See <i>mua</i> .
<b>IMUA (i mua)</b> ... ..	Of old.	Maori <i>inaina</i> , to bask, to warm oneself. Hawaiian <i>inaina</i> , anger.
<b>INAINA</b> ... ..	To be in a fury; to rage.	Moriiori <i>inaina</i> , to scorch. Tahitian <i>mainaina</i> , to feel anger.
<b>Faka-Inaina</b> ... ..	To provoke; to incense; to vex; to disdain, disdainful.	
<b>INANAHI</b> ... ..	Yesterday.	Maori <i>inanahi</i> , yesterday. Tahitian <i>ananahi</i> , yesterday.
<b>INANAHIATU</b> ... ..	The day before yesterday.	
<b>Faka-INEINE</b> ... ..	To prepare; to fit.	Tahitian <i>ineine</i> , to be ready.
<b>Faka-IPOIPOHAGA</b> ... ..	Marriage.	Maori <i>ipo</i> , pertaining to love; Tahitian <i>faa-ipoipo</i> , to marry.
<b>IRA</b> ... ..	A skin disease.	Maori <i>ira</i> , a freckle, a mark on the skin. Tahitian <i>ira</i> , a mole or mark on the skin.
<b>IRI</b> ... ..	To be put up; to lodge.	Maori <i>iri</i> , to hang, to be suspended. Tahitian <i>iri</i> , to lodge or stick up.
<b>IRINAKI</b> ... ..	To lean on.	Maori <i>whaka-whirinaki</i> , to lean against. Hawaiian <i>hilitinai</i> , to lean upon. See <i>hirinaki</i> .
<b>Faka-IRO</b> ... ..	To signal; a signal. To aim at a mark. To conquer. To domineer.	Samoan, <i>fa'a-ilo</i> , to show, to make known. Tongan <i>ilo</i> , to know.
<b>Faka-IRO-KAVAKE</b> ... ..	To menstruate; menses.	
<b>ITE (eite)</b> ... ..	Two. ( <i>Eiteite</i> , two and two. <i>Teite</i> , second. <i>Gaitete</i> , a pair. <i>Kaeite</i> , double. <i>E ite takau ma rauhura</i> , fifty).	
<b>Faka-ITEITE</b> ... ..	To exhort.	Maori <i>kite</i> , to see, perceive. Tahitian <i>ite</i> , to know; <i>faa-ite</i> , to teach.
<b>Faka-ITI</b> ... ..	Reduction.	Maori <i>iti</i> , small; <i>whaka-iti</i> , to abase. Samoan <i>fa'a-itiiti</i> , to make smaller.
<b>Faka-ITIMAI</b> ... ..	To bring; to put or draw near.	See <i>faka-iti</i> and <i>mai</i> .
<b>ITOITO</b> ... ..	Resolute. In health.	Kaito, intrepid, brave. Tahitian <i>ito</i> , watchful, active.
<b>Faka-Itoito</b> ... ..	To stimulate; to encourage. To restore, to revive. To strengthen, to fortify. To continue.	

## K

KAAMA ... ..	Live coals; mbers.	See <i>kama</i> , to kindle.
KAEITE ... ..	Double.	See <i>ite</i> .
KAERO ... ..	The tail. A stalk.	Maori <i>waero</i> , the tail of an animal; Tahitian <i>aero</i> , the tail of a quadruped.
KAGA ... ..	To insult; lewd; libertinage.	Maori <i>kanga</i> , to curse; Tahitian <i>aa</i> , an insult, jeer; Mangaian <i>kanga</i> , to be mischievous; Hawaiian <i>anaana</i> , to practice sorcery on one by means of a curse, &c.
KAHAKI ... ..	To lift; to raise.	Maori <i>kahaki</i> , to carry off by force; the strap by which a load is fastened to the back; Tahitian <i>afai</i> , to carry bring or take a thing, a carrier.
KAHEA ... ..	When?	Tahitian <i>ahoa</i> , when? Maori <i>ahoa</i> , when? &c.
KAHEGAHEGA ... ..	A hut; a shed. A camp; to encamp. A hearth; a hearthstone.	Kahegahega, a house, a hedge; Maori <i>henga</i> , food for a working party.
KAHINA ... ..	Moonlight.	Hawaiian <i>mahina</i> , the moon; Samoan <i>maina</i> , to shine as fire; <i>masina</i> , moon, &c.
KAHORAHORA... ..	The surface; area.	See <i>Horahora</i> .
KAHU ... ..	A garment; cloth; <i>E kahu</i> , to dress oneself.	Maori <i>kahu</i> , a garment; Tahitian <i>ahu</i> , a garment, &c.
Faka-Kahu ... ..	To clothe. Also FA-KAHU.	See <i>kahu</i> and <i>koa</i> .
KAHUKOA ... ..	A boaster.	Samoa <i>funu</i> , the core of a bread-fruit; Tahitian <i>hune</i> , the core of a bread-fruit; Maori <i>hune</i> , down of bulrush (from pollen of which bread was made).
KAHUNE ... ..	To get in harvest; to reap.	
KAI ... ..	A mussel (shell-fish).	
Faka-KAI (Faka-kai-tariga) ... ..	An earring.	Maori <i>whaka-kai</i> , an ear ornament Tahitian <i>faa-at</i> , an ornament for the ear.
KAI ... ..	To eat; food, victuals. To wager.	Maori <i>kai</i> , food, to eat. Tongan <i>kai</i> , food, &c., &c.
Kaihaga ... ..	A repast.	Katikati, to chew.
Kaikai ... ..	To chew, to masticate.	
Kakai ... ..	To gnaw, nibble.	
KAIARO... ..	Healed. To enslave; a captive.	
KAI EA ... ..	The border of a garment.	
KAI FA ... ..	A husband. A married man.	
KAI GA ... ..	A place, region, country. The earth; soil. A feast. <i>Kaiga-tupuna</i> , a heritage.	Motuaga-kaiga, to set landmarks. Maori <i>kainga</i> , a place of abode. Tahitian <i>aia</i> , a place of abode, &c. See <i>Kahegahega</i> , a house.
KAIHEGAHEGA ... ..	A house. A hedge.	
KAIHORA ... ..	Smoke; reek. Gall; bile. Hatred.	
KAIKAI ... ..	A league, a plot.	Maori <i>kaia</i> , to steal. See <i>kai</i> , to eat, and <i>kaituru</i> , to conspire.
KAIKO ... ..	A ford.	
KAINOKANOKA ... ..	A parasite.	
KAITAGATA ... ..	A cannibal.	
KAITARAHU ... ..	A debtor; one under obligation.	See <i>tarahu</i> ,
KAITO ... ..	Intrepid; brave; valiant. Robust.	<i>Itoto</i> , resolute. Maori <i>kaitoa</i> , a brave man. Tahitian <i>aito</i> , a warrior.
Kaitoito ... ..	To encourage; to stimulate.	
KAITOA ... ..	Be it so! Well and good!	Maori <i>kaitoa</i> ! "It is good!" Tahitian <i>aitoa</i> ! "Served him right!" &c.
KAITURA ... ..	Bravery; manhood.	Tahitian <i>turatura</i> , honoured, exalted.
KAITURU ... ..	To conspire.	(Cf. <i>turuha</i> , to help one another. <i>Tauturu</i> , to assist, <i>aturu</i> , to aid.)
KAIU ... ..	A child at the breast.	See <i>kai</i> and <i>u</i> .

## COMPARE

KAKAI ... ..	A fable; a story, a tale. <i>Fakatika kakai</i> , to tell fables.	
KAKANO ... ..	Prolix; tedious. Flat. A board; a plank. Spacious.	Maori <i>kakano</i> , the grain of wood.
Haka-Kakano ... ..	To prolong; to lengthen.	
Faka-Kakano ... ..	To stretch, to widen.	
KAKARARU ... ..	A cockroach.	Maori <i>kekereru</i> , the black wood-bug. Samoan <i>alalu</i> , a cockroach.
KAKARIURI ... ..	A pilot-fish.	
KAKE ... ..	To climb up. To run aground. ( <i>Kake te rima</i> , to raise in the arms.)	Maori <i>kake</i> , to ascend, to climb over; Mangaian <i>kake</i> , to climb, to ascend, &c.
KAKAIA ... ..	Sparkling.	Maori <i>kaka</i> , red-hot; Futuna <i>kaka</i> , brilliant.
KAKAKARAU ... ..	An impediment.	
KAKANO-PARAURAU ... ..	Ample; largeness.	See <i>kakano</i> and <i>paraaurau</i> .
KAKARAGI ... ..	To guide; a guide.	Tahitian <i>arai</i> , to interpose, to mediate.
KAKAU ... ..	A handle.	Maori <i>kakau</i> , the handle of a tool; Tahitian <i>aau</i> ,
KAKI ... ..	The neck.	Maori <i>kaki</i> , the neck; Marquesan <i>kaki</i> , the neck, &c.
KAKORE-TARARI ... ..	No-one; not any.	See <i>kore</i> and <i>rari</i> .
KAMA ... ..	A torch; to flame, to blaze; to kindle, to fire.	<i>Rama</i> , a torch; <i>makakama</i> , phosphorescent; <i>kaama</i> , live coals, embers; Maori <i>ka</i> , to kindle; Fiji <i>kama</i> , burnt; Tahitian <i>ama</i> , burning well.
Haka-Kama ... ..	To put fire to.	
Faka-Kama ... ..	To light.	
KAMA ... ..	Stupid; a stupid person.	<i>Kamakura</i> , a fool; Samoan <i>ama</i> , to be ignorant.
KAMAHATU ... ..	Ingenious.	<i>Kama</i> , stupid; Tahitian <i>amahatu</i> , clever.
KAMAKURA ... ..	A fool; a stupid person; inept; incapable.	<i>Kama</i> , stupid.
KAMARA ... ..	Half; a piece; a particle.	<i>Maramara</i> , a particle; Maori <i>maramara</i> , a portion; a small piece.
KAMEKE ... ..	Calculation; to compute; a number.	<i>Kamo</i> , to count.
KAMI ... ..	To drink; drinking.	
Kamikami ... ..	Fish-gills. To drive off fowls. To smack one's lips. To hear.	Tahitian <i>amiami</i> , to move the lips quickly as one out of breath; to pant as fish taken out of water. Maori <i>kame</i> , to eat.
KAMITIKA ... ..	The season about September.	
KAMO ... ..	To glance at. To ogle. To shine; to glitter. Lighting.	<i>Kamo</i> , to examine; <i>kama</i> , to blaze. Tahitian <i>amo</i> , to wink; Hawaiian <i>amo</i> , to twinkle as a star, &c.
Kamokamo ... ..	To blink; to wink.	
KAMOKE ... ..	To examine; to verify. Enumeration; to count.	<i>Kamo</i> , to glance at; <i>kameke</i> , a number; to compute.
KAMUIMUI ... ..	To adhere; adhesion.	Tahitian <i>amui</i> , to collect, to add together; Maori <i>mui</i> , to swarm round.
KAMUTI ... ..	To go to stool.	<i>Hamutiaga</i> , excrement; Maori <i>hamuti</i> , human excrement, &c.
KAMONO ... ..	To replace.	See <i>mono</i> .
KAMUKA ... ..	To read	
KANAENAE ... ..	A collar, a necklet. To preoccupy the mind.	<i>Moekanaenae</i> , sleepless. Maori <i>Kanaenae</i> , bewildered. Tahitian <i>anae</i> , to be anxious, &c.
KANAKANA ... ..	Bright, sparkling; radiant; beaming, luminous. Splendid. Brilliant; showy. ( <i>Niho Kanakana</i> , enamel of teeth.)	<i>Kanapa</i> , lightning; Tahitian <i>ana-ana</i> , bright or shining.
KANAPA ... ..	Lightning. To shine brightly.	
Kanapanapa ... ..	To sparkle; to glitter; to shine. Brilliant; showy.	<i>Kana</i> , radiant. Maori <i>kanapa</i> , bright, shining. Hawaiian <i>ana-anapu</i> , to flash as lightning.
KANIGA ... ..	Fire. Live coals; embers.	<i>Koniga</i> , live coals, embers.
KANEKA ... ..	Profit; means of subsistence.	
KAKANO ... ..	Spawn.	Maori <i>kakano</i> , a seed, a pip, Hawaiian <i>anoano</i> , semen, &c.



## COMPARE

KANONI-PIRITE	...	A twin.		
KAOHU ...	...	To collect; to gather. To get in harvest.		<i>Faka-ohu</i> , to accumulate. Maori <i>ohu</i> , a party of volunteer workers. Tahitian <i>ohu</i> , a bundle of food.
Faka-Kaohu	...	To raise up.		
Kaohuohu	...	To unite: united.		
KAOKAO	...	The flank, the side. Lateral.		Maori <i>kaokao</i> , the ribs. Marquesan <i>kaokao</i> , the flank.
KAOPi	...	To lift.		
KAOTI	...	Enough; sufficient.		Oti, enough. Maori <i>oti</i> , finished, ended. Tongan <i>ogi</i> , ended, &c.
KAPAKAPA	...	A moiety; half. A portion, a particle. A lot. Breaking, fracture; fraction. More; larger.		Maori <i>kapa</i> , a rank, a row. Hawaiian <i>apa</i> , a roll, a bundle. Tongan <i>kaba</i> , the corners and edges of anything.
KAPENU	...	A pasty, a pie.		Maori <i>penupenu</i> , mashed.
KAPI	...	Full; replete.		Maori <i>kapi</i> , to be filled up. Tahitian <i>api</i> , to be full.
KAPITI	...	To seal up.		
KAPITIPITI	...	To unite; united. To collect; to gather.		Maori <i>kapiti</i> , to be close together. Tahitian <i>apiti</i> , a couple, &c.
KAPITI-MAI	...	To meet face to face.		
KAPIKAPI	...	An oyster.		Tahitian <i>api</i> , the bivalve shells of shell-fish.
KAPOGAFATI	...	Wise; skillful; able. To comprehend; to contain.		
KAPOI	...	To carry away.		<i>Poi-ki-ruga</i> , to raise,
KAPOKA	...	To hollow; to groove.		Maori <i>poka</i> , a hole; to bore.
KAPOKAO	...	To throb; to pulsate. To drive off fowls.		Maori <i>kapokapo</i> , to twinkle, to coruscate. Hawaiian <i>apaoapo</i> , to throb.
KAPORAPORA	...	A mat; matting.		Maori <i>porapora</i> , a kind of mat. Samoan <i>pola</i> , the mat-wall of a house.
KAPUKAPU	...	Palm of hand.		Maori <i>kapu</i> , the palm of the hand. Tahitian <i>abu</i> , the hollow of a shell.
KARA	...	Flint.		Maori <i>kara</i> , basalt. Tahitian <i>ara</i> , a kind of hard, black stone.
KARARI	...	Like; equal.		<i>Rari</i> , one.
KARARI	...	To seal, to ratify; to make sure. To meet; to fall in with.		See <i>rari</i> , to meet, to mix.
Kararirari	...	Glue: to adhere.		
Kararirari	...	To assemble together.		
KARAKARA	...	Proud; haughty.		<i>Matakarakara</i> , haughty.
KARAKARA	...	To awaken		See <i>ara</i> , to awake.
Faka-Karakara...	...	Attention.		Maori <i>kara</i> , to call; Tahitian <i>ara</i> , to importune the gods.
KARAINI	...	A bait; a decoy. Allurement.		
KARAGA-PURUGA	...	A mother-in-law.		
KARAPOGA	...	The throat, gullet.		Tahitian <i>arapoa</i> , gluttony.
KARAPOGAPUK	...	Scrofulous. A wen; goitre.		See <i>karapoga</i> and <i>tangapuku</i> .
KAREHO	...	Tittle-tattle. An indecent dance. Deceit; fraud.		
KARENA	...	A paste made of coral.		
KARERE	...	To delegate; to assign.		Maori <i>karere</i> , a messenger; Tahitian <i>arere</i> , a messenger, &c.
KARIRE	...	To burn wood.		
KARIOI	...	Unmarried; a bachelor. Obscene; sensual; immodest. A rake, a debauchee. Softness; slackness.		Tahitian <i>arioi</i> , a band of lewd profligates belonging to a certain society; Mangarevan <i>karioi</i> , lust, lewdness.
KARAUHAGA	...	To unite.		Maori <i>karau</i> , a dredge, a trap of loops; Mangarevan <i>karou</i> , a clasp.
KAREKA	...	As to. For.		
KARU	...	Wrinkled.		
KARUKARUKA	...	Wrinkled.		Hawaiian <i>alu</i> , to ruff up, as a mat; Tahitian <i>aru</i> , wrinkled.
KARIVARIVA	...	To shine; To glitter. Lustre; glossy.		
KARO	...	A quarrel. War. To plead, to argue. To chide.		Maori <i>karo</i> , to ward off a blow; Tahitian <i>aro</i> , to urge on to fight. Tongan <i>kalo</i> , to avoid danger, &c.

## COMPARE

<b>akaro</b> ... ..	Disension; a dispute; to dispute. A fight; a combat. To grunt, to growl.	
<b>arohaga</b> ... ..	Censure. A battle.	
<b>AROHAREE</b> ... ..	To fight, to combat.	See <i>karo</i> .
<b>AROKARO-POKE</b> ... ..	Paste; dough.	
<b>ARORUA</b> ... ..	dull.	Hawaiian <i>alolua</i> , two-sided, double-faced; Tahitian <i>arorua</i> , a second in a combat.
<b>ARUKE</b> ... ..	To give up. Yielding.	See <i>haka-nuke</i> and <i>karukea</i> .
<b>Faka-Karukaru</b> ... ..	To loosen a cord.	<i>Karukea</i> , to slacken.
<b>ARUKEHIA</b> ... ..	To unload.	See <i>karukea</i> , <i>karuke</i> , and <i>haka-ruke</i> .
<b>ARUKARUNGUTU</b> ... ..	A tentacle.	
<b>ARUREGA-HANA</b> ... ..	West.	
<b>ARURI</b> ... ..	( <i>Nohi Karuri</i> ) to look aside. The left hand. <i>Karuri-te-hana</i> , afternoon.	Hawaiian <i>aluli</i> , to turn the head on one side. Tahitian <i>aruri</i> , left hand side.
<b>ARURU</b> ... ..	A dwelling place. A division, a ledge, a screen, a rampart, a bulwark, a house, a habitation. To preserve; to protect. A sail; a veil.	<i>Kururu</i> , to shut up, to confine; Maori <i>ruru</i> , sheltered. Tahitian <i>ruru</i> , to congregate, &c.
<b>ARAE</b> ... ..	Clay.	Tahitian <i>araea</i> , red earth. Maori <i>karamea</i> , red-ochre.
<b>ARAMEA</b> ... ..	Clay.	Tahitian <i>araea</i> , red earth. Maori <i>karamea</i> , red-ochre.
<b>ARE</b> ... ..	A wave.	Maori <i>kare</i> , a ripple; Manganian <i>kare</i> , a billow, &c.
<b>ARERE</b> ... ..	A herald.	
<b>ARIGA</b> ... ..	The frigate-bird.	
<b>ARIRI</b> ... ..	To force; to compel.	Maori <i>kari</i> , to rush along violently; <i>kakari</i> , to fight; Samoan <i>alei</i> , to drive, to chase.
<b>KARU</b> ( <i>Karu nohi</i> ) ... ..	The pupil of the eye.	Maori <i>karu</i> , the eye; Hawaiian <i>aku</i> , the muscles of the eye.
<b>KARUKARU</b> ... ..	The gums of the teeth. Unbent; slackened. Newly-born. An old man.	
<b>KARUKEA</b> ... ..	To relax; to slacken.	See <i>karukaru</i> .
<b>KATA</b> ... ..	To laugh; to smile.	<i>Katatiere</i> , gay, merry; Maori <i>kata</i> , to laugh; Tongan <i>kata</i> , to laugh, &c.
<b>Faka-Kata</b> ... ..	To jeer; to scoff.	
<b>Katakata</b> ... ..	A joke; to joke; waggishness; risible; ridicule.	
<b>KATATIERE</b> ... ..	Gay, merry.	See <i>kata</i> .
<b>KATAHI</b> now ( <i>Katahinei</i> )	Actual.	Maori <i>katahi</i> , now; Hawaiian <i>akahi</i> , just now.
<b>KATEGA</b> ... ..	Entire; whole.	See <i>katoga</i> .
<b>KATI</b> ... ..		
<b>KATIKATI</b> ... ..	To chew; to masticate.	<i>Kai</i> , to eat; Maori <i>kakati</i> , to eat into; Tahitian <i>ati</i> , to bite, &c.
<b>Kakati</b> ... ..	To bite. ( <i>Kakati niho</i> , to clench the teeth)	
<b>KATIGA</b> ... ..	Food; victuals. A feast. ( <i>Katiga-haru</i> , prey)	
<b>KATIGA-TOREU</b> ... ..	A feast.	See <i>kati</i> and <i>toreu</i> .
<b>KATO</b> ... ..	Plenty; abundance.	Maori <i>kato</i> , flowing; Tongan <i>kakato</i> , complete, perfect.
<b>KATOGA</b> ... ..	Equally; uniformly; public; unanimously; too; also.	Samoan <i>atoga</i> , all complete; Tongan <i>katoa</i> , the whole, the mass; <i>katoaga</i> , a feast, a banquet.
<b>KATOMO</b> ... ..	Entry.	<i>Tomo</i> , to enter; Maori <i>tomo</i> , to enter; Tahitian <i>tomo</i> , to enter.
<b>KATOPITI</b> ... ..	To suppurate.	<i>Topitipiti</i> , drop by drop.
<b>KATU</b> ... ..	To scale; to climb over; to ascend; to mount. An amulet. To be well arranged.	Tahitian <i>atuatu</i> , well-furnished; in good order; Samoan <i>atu</i> , a row or line of things.
<b>Haka-Katu</b> ... ..	To cause to ascend.	Hawaiian <i>akuaku</i> , up and down as an uneven road.
<b>katuga</b> ... ..	A ladder; a step; a shelf.	See <i>katu</i> .
<b>katukatu</b> ... ..	To set in order.	
<b>KATUKE</b> ... ..	To handle.	See <i>tuketuke</i> .

## COMPARE

KATURI...	...	...	Wax in the ear.	Maori <i>taturi</i> , wax in the ear; Tahitian <i>taturi</i> , wax in the ear.
KATUPIKI	...	...	To climb.	See <i>katu</i> and <i>piki</i> .
KAU	...	...	(or <i>torai kau</i> ) to swim.	Maori <i>kau</i> , to swim. Marquesan <i>kau</i> , to swim, &c.
KAUA	...	...	To enclose, to fence in. Shut; shut in. A frame, a surrounding. A palisade. A bar, a barrier.	Tongan <i>kaua</i> , a boundary fence: Hawaiian <i>aua</i> , to withhold, to forbid; Maori <i>kaua</i> , not; do not.
KAUAE	...	...	The jaw.	Maori <i>kauae</i> , the jaw. Samoan <i>auvae</i> , the chin, &c.
KAUATI	...	...	To make fire.	<i>Kauati</i> , to kindle fire by friction. Maori <i>kauati</i> , a stick for fire rubbing. Mangarevan <i>kounati</i> , a stick on which one rubs for fire.
KAUFAU-I-TE UTUA	...	...	To satisfy a demand.	<i>Faka-utua</i> to punish. Maori <i>kau-whau</i> , to admonish: <i>utu</i> , payment.
KAUHUME	...	...	A wife.	Fijian <i>kaususu</i> , a female that has just been confined of a child. Tongan <i>kaumea</i> , a companion, chum.
KAUHUNE	...	...	Many; several.	Tahitian <i>aukane</i> , harvest or season of plenty.
KAUKOA	...	...	Violent. Vivacious.	See <i>koa</i> .
KAUKUME	...	...	A season of plenty. ( <i>Paroro</i> , season of dearth.)	
KAURI	...	...	Iron.	Samoan <i>auli</i> , a clothes-iron. Tahitian <i>auri</i> , iron.
KAURIPOPO	...	...	Bust.	Hawaiian <i>popo</i> , the rust of metals. See <i>kauri</i> .
KAUUNU	...	...	February.	
KAVA	...	...	Sharp, acid. Bitterness; grief. Unpleasant to the taste.	Maori <i>kava</i> , bitter, sour. Rarotongan <i>kava</i> , sour, sharp, &c.
Kavakava	...	...	Sour; acid: to make sour. Harsh. ( <i>Tagata kavakava</i> , a harsh man.)	
KAVAKE	...	...	Intoxicating liquor.	
KAVAKE	...	...	The moon. ( <i>Kavake roa</i> , a long period.)	Tahitian <i>avae</i> , the moon.
KAVAUVAU	...	...	To disapprove.	<i>Kovau</i> , to reproach. Samoan <i>'avau</i> to bawl. Tahitian <i>avau</i> , scolding: reproof.
KAVE	...	...	Parents; relationship. A nephew.	<i>Paave</i> , a strap, a brace. Mangarevan <i>aveave</i> , remote ancestral relations; <i>kave</i> , tentacles of the octopus.
KAVEKAVE-MAKEI	...	...	The end of a cord.	Tahitian <i>ave</i> , the end of a rope. Maori <i>kawe</i> , the strap of a burden.
KAVIVI	...	...	To turn up; to tuck up.	
KAVEIGA	...	...	To compass.	
KE	...	...	Different.	Maori <i>ke</i> , different, strange. Marquesan <i>ke</i> , different, &c.
Faka-Ke	...	...	An angle; a nook, a corner.	
KEGA	...	...	A ladder.	<i>Keka</i> , a path; <i>kekaturu</i> , a bridge.
KEGAPARU	...	...	A fish bone.	<i>Paru</i> , a fish; <i>kegaturua</i> , a skeleton.
KEGOKEGO	...	...	Ordure; dung; to stink. pus. purulent.	Maori <i>kenokeno</i> , to stink.
Haka-Kegokego	...	...	To putrify. <i>Piraukego</i> , a bad smell.	
KEGATUPUA	...	...	A skeleton.	<i>Kega</i> , a ladder, <i>tupua</i> , a corpse.
KEHU	...	...	Flaxen-haired; blond.	Tahitian <i>ehu</i> , sandy-coloured, of the hair; Samoan <i>'efe</i> , reddish-brown.
KEIA	...	...	Rapine, plunder; a theft, a robber.	Maori <i>kaia</i> , to steal; Tahitian <i>eia</i> , to steal, &c.
KEHENG	...	...	The shoulder.	<i>Keurega</i> , the shoulder.
KEIGA	...	...	A bone ( <i>pukeiga</i> , an ossuary); <i>keiga tuavaero</i> , the spine.	<i>Keguparu</i> , a fish-bone, ( <i>paru</i> , fish).
KEINAGA	...	...	A dweller in a distant district.	<i>Matakeinaga</i> , a village. Tongan <i>kaiga</i> , a relative; Samoan <i>aiga</i> , a family.
KEKA	...	...	A road; a path; a foot-track.	Tahitian <i>ea</i> , a road or pathway.
KEKA	...	...	( <i>E keka</i> ) fine. <i>E keka hori-hori</i> , fifty. <i>Takikeka</i> , one-fifth. <i>E keka penu</i> , 1,000.	

## COMPARE

KEKA-TAKAU ...	... (E <i>keka takau</i> ) twenty	
KEKATURU ...	... A bridge; a deck.	<i>Keku</i> , a pathway; <i>turu</i> , a pillar.
KEKA-HAKA-METUA ...	... A spine of a fish's fin.	
KEKE ...	... To grind; to gnash. ( <i>Keke-i-te-niho</i> ) to grind the teeth.	<i>Tukeke</i> , to grunt, to growl; Maori <i>keke</i> , to creak; Mangarevan <i>keke</i> , to grind the teeth, &c.
KEKE ...	... The armpit.	Maori <i>keke</i> , the armpit: Rarotongan <i>keke</i> , the armpit, &c.
Faka-KEKEKINA ...	... To grind the teeth.	<i>Keke</i> , to grind the teeth: <i>kina</i> , to whet.
KEKERAU ...	... A wing; a pinion.	<i>Pepererau</i> , the fin of a fish. Maori <i>parirau</i> , a wing.
Faka-KEKEVA ...	... To alienate.	<i>Ke</i> , different. See <i>makevakeva</i> .
KEMOKEMO ...	... ( <i>Tau kemokemo</i> , a long while.	
Haka-KEMOKEMO ...	... To adjourn; to delay; to defer.	Hawaiian <i>emo</i> , to be long, to delay; Samoan <i>'emo</i> , to take a nap.
KEOKEO ...	... A point; pointed. The summit of a mountain.	Maori <i>keo</i> , the peak of a hill. See <i>tekoteko</i> .
Faka-Keokeo ...	... To extol.	
KERE ...	... Cloth.	Hawaiian <i>ele-uli</i> , a kind of <i>kapa</i> (native cloth); Tahitian <i>erevae</i> , a kind of basket.
KEREKERE ...	... Black; dark; sombre.	Maori <i>kerekere</i> , intensely dark; Rarotongan <i>kere</i> , black, &c.
Faka-Kerekere ...	... To blacken.	
KERERAU ...	... A bunch, as of grapes; a stalk. A row of plants.	
KERETOGI ...	... A trinket. Frippery.	
KERI ...	... A digging stick.	<i>Kukeri</i> , a hole; Maori <i>keri</i> , to dig; Samoan <i>'eli</i> , to dig, &c.
KERIKERI ...	... Mother of pearl. The liver. The pericardium. A scraper. A switch, a rod.	
KERO ...	... A sack; a bag; a pouch; a calabash.	
KEROKERO ...	... Constipation. Stable.	<i>Mokerokero</i> , strong desire.
KEROTOGINI ...	... A basket.	
KETA ...	... Bent; strained; stiff; solid.	Tahitian <i>etaeta</i> , hard, strong, firm; Hawaiian <i>eka</i> , costiveness.
Haka-Keta ...	... To harden; to make firm.	
Faka-Keta ...	... Fixed; to fix. To subdue; to assure.	
Faka-Ketaketa ...	... Stiff; rigid; to stiffen; to strain; to consolidate; to bend; to strengthen. To be obstinate; stubborn perverse.	
Ketaketa ...	... Rigid; severe; strict. Hard; <i>pe-penu ketaketa</i> , hard-headed. Rough; sharp. A fathom, 6 feet.	
KETEKETE ...	... To click the tongue.	<i>Keke</i> , to grind the teeth. Maori <i>ngete ngete</i> , to click the tongue; Tongan <i>ketekete</i> , to chirrup.
KETU ...	... Fugitive; to flee; to escape; to get loose. To pass. An extended fog.	Maori <i>ketu</i> , to begin to ebb.
KETUKETU ...	... To dig; to excavate.	Maori <i>ketu</i> , to turn up with the snout; Hawaiian <i>eku</i> , to root as a pig, &c.
Faka-KEUKEU ...	... Notched; jagged.	
KEUVEGA ...	... The shoulder.	<i>Kehenga</i> , the shoulder.
KEVEKEVE ...	... Dirty; dirt; filth.	
KI ...	... To. In.	Maori <i>ki</i> , to. Tongan <i>ki</i> , to, towards, etc.
KI ...	... Full; replete.	Maori <i>ki</i> , full. Rarotongan <i>ki</i> , filled, &c.
Faka-Ki... ..	... To heap up. To fill; to fill up. To glut.	
KIA ...	... Whilst. To. In order that. So that. That. Which. Whom. When.	Maori <i>kia</i> , when, until. Tongan <i>kia</i> , to, towards, in, at, &c.
KIAKIA-TUTUHI ...	... Sweetish.	
KIATO ...	... To pierce and cross for joining.	Maori <i>kiato</i> , the thwart of a canoe. Hawaiian <i>iako</i> , the arched sticks joining the outrigger to the canoe, etc.

## COMPARE

KIHAE ... ..	To put into portions or pieces.	<i>Kihoe</i> , to lacerate. Maori <i>hae</i> , to tear, to lacerate. Hawaiian <i>hae</i> , to tear to pieces. Samoan <i>sae</i> , to tear off the bark or skin, &c.
KIHOE ... ..	To lacerate; to tear; to rend.	See <i>kihæe</i> .
KIHOE-PAHUREHURE	To flay; to skin.	<i>Kihoe</i> , to tear; <i>pahure</i> , to be skinned.
KIKAKIKA ... ..	( <i>Kikakika i te repo</i> ) to clean off dirt.	Tahitian <i>iaia</i> , a piece of coral used to rasp a bowl.
KIKIPA ... ..	Fern, bracken.	
KIMI ... ..	To seek; to look for. To obtain, to procure.	Maori <i>kimi</i> , to seek. Marquesan <i>imi</i> , to seek, &c.
KIMIHAERE ... ..	To enquire.	See <i>kimi</i> and <i>haere</i> .
Faka-KINA ... ..	To sharpen, to put an edge to. Whetted.	Maori <i>kina</i> , the sea-porcupine. Hawaiian <i>ina</i> , the sea-egg. Tahitian <i>ina</i> , sharp, keen.
KINIKINI ... ..	Odour; savour. Succulent. Delicious. Delight.	Maori <i>kinikini</i> , to pinch off. Tahitian <i>iniini</i> , fragments of food. Hawaiian <i>ini</i> , to pinch; to carry off; a strong desire, to wish for.
KIOKIO ... ..	To chirp, to peep as young birds. To bawl, to squall.	Barotongan <i>kio</i> , to chirp. Hawaiian <i>ioio</i> , to peep as a chicken.
KIORE ... ..	A rat.	Maori <i>kiore</i> , a rat. Samoan <i>'iole</i> , a rat, &c.
KIRI ... ..	( <i>Goregore kiri</i> ) the bark, the rind. ( <i>Kiri purao</i> bark of <i>hibiscus</i> .)	Maori <i>kiri</i> , the bark, the skin. Tongan <i>kiki</i> , the skin, &c.
KIRIKIRI ... ..	Stony, pebbly. Gravel. Clotted.	<i>Huakiri</i> , gravel. Maori <i>kirikiri</i> , gravel, &c.
KIRIMARAIA ... ..	A mat; matting.	Tahitian <i>marai</i> , a negro; a kind of dark native cloth: <i>iri</i> , the skin.
KIRIMIHI ... ..	A board, a plank. Flat.	
KIRITI ... ..	To take away, to remove. A spasms. To uncover, to expose. To deduct. To retrench; to curtail. To lower. To extract. To draw out. <i>Kiriti te paka</i> , to shell as peas.	Tahitian <i>iriti</i> , to have spasms, or be convulsed. Samoan <i>'eliti</i> , to be pained from walking over sharp stones.
KIRITOGITOGI ... ..	To toss about.	Samoan <i>togi</i> , to throw. Maori <i>kiri</i> , the skin.
KIRO ... ..	To be worn out. Used up. Decay. Execrable, very bad. Miserable. Malice.	Hawaiian <i>ilo</i> , a maggot, a worm. Tahitian <i>iro</i> , a maggot, &c.
Faka-Kiro ... ..	To swallow. To truncate, to mutilate. Prejudice; to impair; to deteriorate. Slander. To decry. Deformed.	
Haka-Kiro ... ..	To disfigure. To use up.	
Kirokiro ... ..	To be uncomfortable. Vile. To deform; to spoil.	
Faka-Kirokiro ... ..	To alter.	
KITE ... ..	To know: to perceive. Speech. Direction. Wise, Cautious. Skill.	<i>Matakite</i> , to be on one's guard. Maori <i>kite</i> , to see; to know. Mangarevan <i>kite</i> , to perceive, &c.
Faka-Kite ... ..	To show. To announce; announcement. To proclaim. To bear witness. To make known. An omen; a presage.	
Faka-KITEKITE ... ..	To make avowal. To expose oneself. To be liable.	
KITEHAGA ... ..	To feel; to smell; to be sensible of.	
Faka-Kitehaga ... ..	Argument. To promulgate. Information.	
KITEGA ... ..	That which is known. To find.	
KITEKA ... ..	To open, as flowers. <i>Kiteka kifaifai</i> , to expand.	See <i>kitega</i> .
KITEKORE ... ..	To ignore.	
KITEMOEMOE ... ..	To know imperfectly.	<i>Kite</i> , to know; <i>moe</i> , to sleep.
KITENOA ... ..	Sensible of. To awaken.	See <i>kite</i> and <i>noa</i> .
KIU ... ..	A great number.	Tahitian <i>iu</i> , a million; Hawaiian <i>iuu</i> , afar off or high up.
KIUKIU ... ..	Innumerable. An indefinitely great number.	
KO ... ..	In; at.	



KO TE RERENGA MAI O MATA-ATUA, ME  
KURAHAUPO ME ERA ATU WAKA, I HAWAIKI.

---

NA TAKAANUI TARAKAWA.

---

Ka uia mai koe e nga whenua,  
Ki te kauwhau whakapapa,  
Mau e ki atu, wareware;  
Ko au he tamariki  
Wareware tonu au.  
Tena ano ra te rangona ake nei,  
Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru,  
Nga waka tena o tupuna  
I hoea mai ai te moana nui  
E takoto nei.

*He waiata mo Te Tahuri. Na Peou (tetei wahi anake.)*

---

I U ki te rawhiti o tenei motu nga waka i tae 'mai ki konei, ki Aotearoa, no te mea ko nga *raina* i tenei motu ki Hawaiki, ki Rarotonga, ki Tahiti, ki Amerika, kei Whangara tetei, kei East Cape tetei, kei Tikirau tetei, kei Whangaparaoa hoki tetei. Ko nga korero marama hoki kei te tai rawhiti nei ano, me te wehewehenga o nga waka; ko te nuinga i tika ma tenei tai ahu atu ai ki raro. E rua nga waka i tika ma te tai hauauru, ko Takitumu ko Aotea.

Ko nga waka enei kei roto i te *kaute* o te waiata a Peou;\*—Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru—e rima nga waka e mohiotia nuitia ana. Erangi ko Takitumu, ko Aotea, e mohiotia ana ano hoki enei waka. Ko Mata-atua, ko Kurahaupo, ko Tokomaru, kotahi to ratou wa i whakaritea ai e nga rangatira hei rerenga mai mo ratou. Ko Takitumu, ko Aotea, kua rere mai ena waka. Te take i roa ai a Mata-atua, i pakaru a Kurahaupo—ko te tangata nona tenei waka ko Te Moungaroa, raua ko Turu. Ka mea

\* Ko Peou, no te tai whakarunga, ki Patea, ki Whanganui hoki. Tena kei runga e mau ana etahi o nga kupu o taua waiata nei, tera ano te roanga kei te pukapuka o Kawana Kerei e huaina ana ko "Nga Moteatea," p. 231.

mai tetei o nga rangatira o runga i a Tokomaru—a Niwaniwa—kia haere atu ratou ma runga i tera waka. Ka karanga atu a Taneatua raua ko Akuramatapu, ko Puhi, ko Nuiho, me ma runga i a Mata-atua, koinei hoki nga rangatira o runga o Mata-atua. Katahi ka whakaaetia, ka eke mai ki runga i a Mata-atua.

Ka rere mai i te moana nui, a, ka u nga waka e toru ki Whangara, ka rere tonu ko Aotea i waho. Ka tu te tuahu kei Whangara, ka ki atu a Te Moungaroa ko ana karakia e wāhi; ka ki atu a Taneatua ko ana karakia ranei e wāhi; ka mea mai a Nuiho, "Kowai te mea o korua e noho iho ki konei?" Ka mea atu a Te Moungaroa, ko ia. Ka mea nga tangata katoa, "A, ko au karakia ki tenei tuahu."

Heoi ano, ka rere mai nga waka e rua—a Mata-atua raua ko Tokomaru; ka mahue tera i a Mata-atua he tere hoki nona. Ao rawa mai te ra, i te takiwa o Whakaari, ka kite mai i Moutohora motu, ka poupuou mai ki Moutohora, pa tonu mai ki te wahapu o Whakatane. Ko te kei o te waka anake i whakakukitia ki uta, ka haere nga tangata ka piki atu ki Kapu ki te titiro i te pai o te whenua.

Ka ki a Hikaroa, "Mo apopo ano tatou ka ata tiroiro i te whenua nei." Ka mea a Puhi, "Ae." Ka moe, ka hi te ata, titiro rawa iho, e pakipakia ana a Mata-atua e te ngaru; ka karanga te mokopuna a Hikaroa—a Wairaka—"Ka pakaru te waka!" Haere tonu nga tane ki te matakiki i te whenua kaore i noho ki te kupu a te kotiro ra; ka karanga ano a Wairaka, "E! kia whakatane ake au i ahau!" ki te waka ra i taitaia ake ra e te ngaru. Kua pa te whakama ki nga tangata katoa tae noa ki tona tupuna ki a Hikaroa, mo te kupu a Wairaka ra. Ka mea a Puhi, "Me rere tonu, kaore e uru ki roto i te awa nei te waka;" ka whakaae katoa. Ka mea a Wairaka ki a Toroa, "Ki te rere tatou, katahi au ka mate i te koohi." Ka mea atu a Toroa ki tona papa ki a Hikaroa, "Ka mate to mokopuna, me noho tatou." Ka whakaae a Hikaroa, a, ka noho ia me ana tamariki me ana mokopuna.

Ko nga tangata katoa o runga o Mata-atua i te rerenga mai ka te kau ma waru, ara:—

Ko Hikaroa,	Ko Nuake,	Ko Ruaihongā,	Ko Waituhi,
Ko Taneatua,	Ko Weka,	Ko Wakapoi,	Ko Muriwai (w.),
Ko Puhi,	Ko Rahiri,	Ko Akuramatapu	Ko Kakipikitua (w.),
Ko Nuiho,	Ko Toroa,	Ko Tukapua,	Ko Wairaka (w.),
	Ko Te Moungaroa,		Ko Turu.

I noho atu enei tangata i runga i Whangara i te rerenga mai o Mata-atua—a Te Moungaroa, a Turu. Ko nga mea i tae mai ki raro nei, te kau ma ono; ko nga mea i noho iho ki Whakatane nei, e whitu; nga mea i haere, e iwa—i riro i a ratou te waka. Ko nga mea i noho iho ki Whakatane ko Hikaroa, ko Toroa, ko Whakapoi, ko Ruai-honga, ko Muriwai, ko Wairaka, ko Kakipikitua.

Ka rere a Mata-atua, i muri ka mahara a Hikaroa ki te kupu a tona mokopuna—a Wairaka—i mea ra; "E! kia whakatane ake au i ahau!" ki te waka i taitaia ra e te ngaru, ka tapa ko Whakatane te whenua katoa—na Te-awa-a-te-atua i rohe atu tena ingoa ki te taha ki raro, na Ohiwa i rohe mai i runga, ka maro i roto i te awa, a, na nga maunga i uta i rohe iho a roto. I reira ano hoki ka mahara te koroua ra ki tetahi o nga kupu a tona mokopuna, ki tenei nei; "Ki te rere tatou katahi au ka mate i te koohi." Koia te rae nei a Koohi i waho atu o Whakatane. Ko tenei kupu—a koohi—ki a Ngati-awa, he ruaki; ka nini te mahunga ka ruaki, a ki a Ngati-awa he koohi.

I a ratou i u atu ra ka piki katoa katoa ki runga ki te hiwi, ka haere ko te tuahine o Toroa—a Muriwai—ki te kawē i te maawe\* o to ratou waka. Ko nga tane kore rawa i mahara, i muri rawa a Muriwai ka peke ki uta ka kapohia iho i te maawe i te kei. Tika tonu te haere ki tetehi ana e tuwhera ana mai, ka waiho i runga o te kuwaha o te ana.

I a ia e waiho ana i taua maawe, kua tae tonu atu te tohu ki te whaea i tawahi atu ano, i Hawaiki—ki a Wairakewa; kua penei tona whakaaro—e kore e tika ma Muriwai e taka tana mea, erangi ma tona ariki ma Toroa katahi ka tika. Puta tonu mai te kuia ra i roto i tona whare, he manuka tonu te rakau i kitea tuatahitia e tona kanohi; muruhia tonutia e te katau, tae tonu mai ki te one ki te tapa o te wai o te moana. Whakatakotoria tonutia mai ko te take ki mua ko nga rau ki muri, ka haere mai, a, tae tonu mai ki Whakatane. I te ata ka kitea iho e ona mokopuna, ka pa te karanga; “E Kui e! piki ake e!” Haere tonu atu te kuia ra, ka tae ki tetehi toropuke kei te taha rawhiti o Te Wairere † ka poua te manuka ra. Katahi te kuia ra ka karakia i nga mahi a ana tupuna, mutu noa. Katahi ka hoki ki te ana o tona tamahine, o Muriwai; ka mea atu, “He aha te take i riro ai mau e whakaaro to koutou waka?” Ka mea atu a Muriwai, “Ko nga tane i whakakuku kau i te kei o te waka, kua haere ki runga ki te maunga nei titiro ai i te pai o te whenua nei, kahore i mahara ki taua mea.” Ka mea atu te kuia, “Ae, na kona au i haere mai ai, mei mohio mai ahau na to ariki, na Toroa i taka, na tetehi atu ranei, kaore au e haere mai.” Na! koia “te manuka i Whakatane;” i kite atu au e tu ana mai i mua; e ki ana na nga hoia Pakeha i tapahi taua mauri, taua manuka nei. ‡

Heoi, ka tuturu te noho a nga uri o Toroa i Whakatane. Ko Rua-ihonga, i ahu whakarunga me tona whaea me Muriwai. Ko Whakapoi me Wairaka i noho tonu i Whakatane. I taua wa ka tae mai tetehi iwi, i ahu mai i raro no Te Wai-o-hua, i ahu mai i te takiwa o Manukau. Ka u ki Whakatane, ka noho ki a Toroa taua iwi; ka kite, ka rongo hoki, he wahine puhi a Wairaka, ka tu te haka a taua iwi, ka puta te pai o tetehi tangata o ratou. Ka hoki mai a Wairaka ki to ratou whare ko ona matua, ka ki atu ki tona papa—ki a Toroa; “E Koro! ka haere au ki te whare o te manuhiri ra.” Ka haere te wahine nei a Wairaka; i te kuwaha ka noho atu, ka whakatare atu ki roto, ka kite atu i te tangata pai ra ki te haka. Ka mohio tonu koira te moenga o taua turuhi ra, ka hoki mai a Wairaka ki te roro o to ratou whare ko ona matua. Ka karanga mai a Toroa “E Hine! tomo mai ra.” Ka mea

\* Ko tena mea, a te maawe, ko te ara o Mata-atua i rere mai ai i Hawaiki, he pera ano me ta Ngatoro-i-rangi i whakairia ra ki te kohatu ki Moehau, ko te mana o te ara o te waka i riro mai ai i Hawaiki.—T. T.

† Te Wairere, ko te wairere e heke iho i te pari, i te taone tonu o Whakatane.

‡ Tera te kitea te ingoa o taua manuka i tetehi waiaata tangi no mua i taia ki roto ki te pukapuka o Kawana Kerei e huaina ana ko “Nga Moteatea,” kei te rarangi 26. Nei ano aua kupu:—

I te manuka i Whakatane,  
Ko te ara tena,  
O to tupuna, o Wairakewa,  
I kau mai ai, i tawhiti-e-i.

(Titehi wahi anake.)

Ko taua rakan, he iti noa iho i taku kitenga, papaku noa iho; e rangi na te tipuatanga i tu roa ai i te ao, ki taku mohio.—T. T.



atu te kotiro ra, "He kaka no te whare ra, hei waho tonu nei au, taihoa e tomo atu." A, ka whakaaro te kotiro nei—a Wairaka, kua mate te ahi o te whare haka ra, kua moe te pahi ra, katahi ka haere atu ka kite atu kua mate te ahi, ka tomo tonu atu, ka haere tonu atu ka noho ki te wahi i kite atu ra ia i te nohoanga o te turuhi ra. Ko te tangata ra e takoto ana i te wahi i kite atu ra ia, a, ka mohio tonu ia koira ko te turuhi pai ra, katahi ka rakuhi te kanohi hei tohu mona mo te ata, a ka mohio te kotiro ra kua mau rawa tona tohu ki te tangata ra, ka hoki ki to ratou whare ko ona matua. Ka moe, ka ao te ra, ka maoa te kai, takoto tonu a Wairaka. Ka karanga mai a Toroa i waho, i raro o te pihanga, "E Hine! maranga, puta mai ki te kai." E toru nga karangatanga a Toroa, ka karanga mai te kotiro, "E Koro! tikina taku tane, katahi au ka kai." Ka karanga mai te koeke ra, "Kaore au e mohio ko tewhea to tane o te manuhiri ra, haere rauae koe ki te tiki, he whakatamariki aha tau i ahau?" Ka mea mai te kotiro ra, "Ka mohio koe, kua rakuhi e au te kanohi—haere!" Ka maranga te koeke ra—a Toroa—ka haere; rokohanga atu e kai ana. Ka tiroiro a Toroa, kua kite i taua turuhi i waenganui tonu o te manuhiri. Ka karanga atu a Toroa, "Whakatika mai." Ka karanga noa ake tenei, "Ahau?" Ka karanga noa ake tetehi, "Ko au?" Ka mea iho a Toroa, "Ara ko tera." Kua karanga te katoa, "Ko Mai!" Katahi ka whakatika a Mai,—ara, ko te roanga o tona ingoa ko Mai-ure-nui—ka haere raua ko Toroa, me te kino ano te ngakau o Toroa ki te tangata nei, he kino te hanga katoa ona, me te ahua he kino katoa.

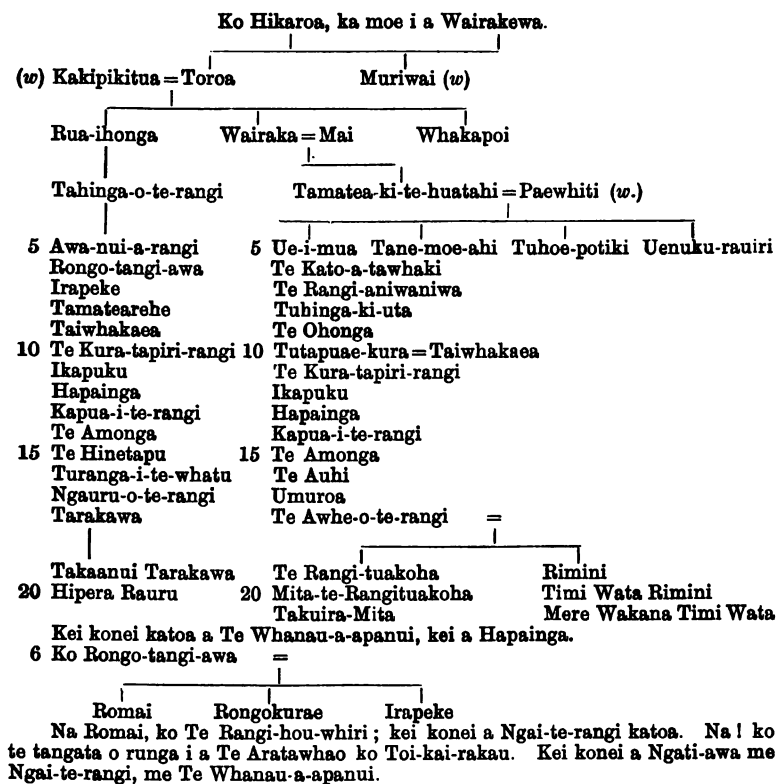
Ko taua tangata nei—a Mai—i te tuarongo ke o te whare tona moenga, no te kitenga mai i a Wairaka e titiro tonu ana ki te tangata pai ra, peke atu ana ia ki reira whakatete ai, a, uru ana ko ia ki te moenga. Pohehe noa ra a Wairaka ko te tangata pai tera nana i rakuhi, kaore ko te tangata kino nei. Ko te wahine ra, i muri i tona papa ka tomo ki te whare, ka hora i nga whariki, i nga kakahu hoki. Ka tae atu ki te whare ka noho a Toroa i waho, i raro o te pihanga, ka tomo te tangata ra ki te whare, na Toroa ano i mea atu, "Tomo tonu atu ki te whare." Ka noho ki te kopaiti, ka titiro mai te kotiro i tona takotoranga, ka maranga ki runga, ka noho tu, ka whakaputa tonu i tona whakatauki, "A, me aha koa e au i te po, i raru ai Wairaka." E mau nei tenei whakatauki no reira tae noa mai ki naianei, kei roto hoki i nga waiata a te Maori, ara:—

"E pa e te hau, wero tonu ki te kiri,  
Te ata kitea atu, te whetu o te rangi,  
Ka manginoa au, e ai te ao rere,  
Na wai te po Wairaka i raru ai  
Ko wai ka tohu iho."

*He waiata, no namata (tetehi wahi anake).*

Ka moe a Wairaka i te tangata kino nei ka puta ki waho ta raua tamaiti ko Tamatea-ki-te-huatahi. Ka whanau, ka haere atu te tangata kino nei—a Mai—a, tahuri atu ana ki te moana, mate atu.

Na! ka whakamaramatia e ahau: E rua nga waka o tenei iwi o Ngati-awa, ko Te Aratawhao tetehi, ko Mata-atua tetehi. E toru, e wha nga iwi nona enei waka, ko Ngati-awa, ko Te Urewera, ko Ngai-te-rangi, ko Te Whanau-a-apanui.



Ko te waka nei, ko Mata-atua, i roto whakararo i a Rahiri, i a Puhi, i a Nuiho, i a Nuake, i a Weka, i a Tane-atua, i a Akuramatapu, i a Tukapua, me etahi atu. I pakaru atu ki reira. Erangi ko te ingoa, ko te mana i mahue iho ki Whakatane ki runga ki a Ngati-awa, me Ngai-te-rangi. Te ingoa o te tangata, me te mana o te tangata tae iho ki te mana o te waka ka tuturu ki Whakatane. Ko te tinana anake o te waka i roto ki raro. "Ko Mata-atua te waka, ko Toroa te tangata," ko tenei whakatauki kei tenei tai katoa. E mohio ana nga Pakeha Mihinare o mua ki te unga atu o Mata-atua ki Ngapuhi.

Ka hoki mai i raro a Rahiri me Akuramatapu me Tukapua; i tika mai ma te tai tuauru, a, noho rawa mai a Rahiri i Kawhia. Tenei ano nga putanga o tenei tupuna o Rahiri kei te mohiotia e au. Ko nga hoa i haere tonu i te tahataha ki te kimi i nga tangata o runga o Aotea, mei kore e kitea a Te Moungaroa raua ko Turu i reira; ko raua nga mea i mahue atu i Whangara i a Mata-atua i rere mai nei ki raro ki Whakatane.

Na! ko tenei waka ko Kurahaupo i mahue atu i Hawaiki—i pakaru, a, whakarerea atu ana e Te Moungaroa raua ko Turu, ko Tukapua. Ka rere mai a Mata-atua, a Tokomaru, a Takitumu,\* i

\* A Aotea pea? nga Etita.

muri ka mahia taua waka, ka rurukutia, ka karakiatia e nga tohunga, e Te Hoka-o-te-rangi. Ko Tu-kai-te-uru te atua nana taua waka i ruruku, a, oti ana, a, rere mai ana raua ko Horouta. Erangi i whakarerea taua ingoa; i kiia me tapa te waka nei ko Te Rangimatoru, kei whiti mai ki tawahi nei, ka rongo nga tangata nona te waka nei ka tikina mai. A, ka whakaaetia kia tapa a Kurahaupo ki tenei ingoa ki a Te Rangimatoru. Te rerenga mai i u ki Ohiwa taua waka—ko Horouta i rere tonu whaka te rawhiti. Erangi e tuturu ana tenei mohiotanga i ahau me te kaha ano o taku rongo i u tinana tonu mai ano a Kurahaupo ki tenei motu. Erangi he korero ake ano tenei i enei korero hoki, he waka wehe ano tenei waka a Te Rangimatoru, ko Te Rangi-hokaia te tangata o runga. Noku tonu tenei waka, no Nga-ariki, no Te Hoka-o-te-rangi—ko toku whakapapa tenei i a Te Hoka-o-te-rangi:—

- Ko Ruatapu,
- Ko Te Hoka-o-te-rangi,
- Ko Motatau = Hinekaewa,
- Ko Te Atua-rere-tahi,
- 5 Ko Te Uhiuhinga-o-te-rangi
- Ko Rakaia,
- Ko Ihungaru,
- Ko Tete,
- Ko Parera,
- 10 Ko Whakapoi,
- Ko Hikitia,
- Ko Maharangi,
- Ko Te umu-whakapuru = Whakahinga
- Ko Te Rangitahia,
- 15 Ko Te Amonga,
- Ko Te Hinetapu,
- Ko Turanga-i-te-whatu,
- Ko Rauru,
- Ko Tarakawa
- 20 Ko Takaanui Tarakawa,
- Ko Hiperu Rauru.

Ko te take tenei o tenei ingoa o Nga-ariki, ko Te Hoka-o-te-rangi, erangi i komokomo mai ki nga uri o Toroa me nga uri o Tama-te-kapua.

Ka hoki taku korero mo nga kura ra; kaore he kura i teteahi atu waka, i a Te Arawa anake nga kura. He tika, he tohu rangatira tera taonga me ka whiwhi o reira tangata i te kura. Na! na Tama-te-kapua anake i mau mai te kura ki tenei motu. He karakia ano i runga i a Te Arawa, i a Ngatoro-i-rangi—Na, i whakahokia ake a Te Arawa i te Waha-o-te-Parata! Kati tena; kahore he tohu o tenei waka o Mata-atua i mahue iho ki Whakatane—heoi anake ko te ingoa me te mana i tau ki nga uri o Toroa. Ko tenei waka ko Horouta i tau te ingoa ki a Ngatiporou; ko Takitumu i tau te ingoa ki a Ngati-kahungunu; ko Tokomaru i tau te ingoa ki a Rongo-whakaata, ki a Te-aitanga-a-mahaki me Ngati-porou ano. Ko Kurahaupo, i te tai rawhiti ano te ingoatanga—haunga a Tainui, a Te Arawa, me Mata-atua me Aotes, me Te Aratawhao. Ka mutu aku waka i mohio ai ahau, ana ko Te Rangimatoru hoki, huihui, ka te kau nga waka. Tera atu ano etehi, erangi kihai i penei te nunui o nga ingoa; ka mutu nga tino waka ingoa nui i tenei motu i Aotearoa.

## THE COMING OF MATA-ATUA, KURAHAUPO, AND OTHER CANOES FROM HAWAIKI TO NEW ZEALAND.

By TAKAANUI TARAKAWA.      Translated by S. PERCY SMITH.

Should thou be asked in other lands,  
To relate thy family history,  
Thou shalt reply, "Ignorant am I,  
And but a child,  
And like a child, forgetful."  
Has it not been heard by all?  
That Tainui, Te Arawa, Mata-atua,  
Kurahaupo and Tokomaru,  
Were the great canoes of thy ancestors,  
That paddled hitherward over the ocean,  
That lies before us.

(*Part of the lament for Te Tahuri, by Peou.*)

THE canoes that came to this country of Aotearoa (New Zealand) landed first on the East Coast, because the direct lines to Hawaiki, Rarotonga, Tahiti, and America are at Whangara, East Cape, Tikirau (Cape Runaway) and at Whangaparaoa near the latter. The clearest accounts of these canoes are to be found on the East Coast, and it is the place where they separated, the greatest number passing by this Coast (Bay of Plenty) on their way North, only two canoes proceeding by the West Coast—Takitumu and Aotea.

The following are the canoes enumerated in the song of Peou : \*—Tainui, Te Arawa, Mata-atua, Kurahaupo, Tokomaru—five canoes which are more particularly well known. Besides these, Takitumu and Aotea are also well known. It was arranged by the chiefs that Mata-atua, Kurahaupo, and Tokomaru should sail from Hawaiki at the same time, Takitumu and Aotea having sailed previously. The reason that Mata-atua was delayed was in consequence of the wreck of Kurahaupo, whose owners were Te Moungaroa and Turu. One of the chiefs on board Tokomaru named Niwaniwa, wished them and their people to proceed by his canoe, but Tane-atua, Akuramatapu, Puhi, and Nuiho insisted on their coming on board Mata-atua, which was finally agreed to, so they came in Mata-atua. The preceding were the principal chiefs of Mata-atua.

So the three canoes sailed hitherward over the great ocean and made the land at Whangara—about fourteen miles north of Poverty Bay—whilst Aotea sailed on outside.† After the altar had been duly set up at Whangara, Te Moungaroa demanded that his *karakias* (invocations) should be offered up there, but his claim was disputed by Taneatua who claimed that his should rather be used; Nuiho

\* Peou, was a chief of Whanganui; his lament for Te Tahuri—part of which is given above—will be found in full at page 231 of Sir George Grey's "Nga Moteatea."

† The narrative conflicts here with the first statement that Aotea had sailed previously from Hawaiki, and the Maori historians of Aotea whose ancestors came in her, would not I think admit that that canoe went so far south on the East Coast as Whangara.

then asked: "Which of you two intends to remain here?" Te Moungaroa replied that he intended to do so. Then all agreed and said, "In that case, thy *karakias* must be offered at this altar."

After the above events the two canoes—Mata-atua and Tokomaru—sailed northwards; the latter was left behind by Mata-atua, which was the swiftest sailer, and when day dawned she was near Whakaari, or White Island, in the Bay of Plenty, and they could see before them Moutohora Island, towards which they directed their course and finally landed at the mouth of the Whakatane River on the main land. Here the stern of the canoe only was beached, whilst the men set off to climb up to Kapu to look at the appearance of the land. Hikaroa said to them, "Let us leave it until to-morrow to explore the land," to which Puhi consented. They slept there, and when morning broke they looked down and saw the waves breaking over Mata-atua. The granddaughter of Hikaroa, named Wairaka, called out: "The canoe will be broken!" but the men all went away to look at the country, and did not attend to what the girl had said; so Wairaka then exclaimed, "Ah! then let me act the part of a man!" in reference to the danger of the canoe over which the waves were dashing. At this all the men felt ashamed, even her grandfather Hikaroa. Puhi then said, "Let us sail on to some other place, for the canoe cannot enter the river," to which they all consented. Wairaka then said to her father Toroa, "If we proceed on the voyage I shall die of sickness." So Toroa spoke to his father Hikaroa and said, "Thy granddaughter will die, let us remain here." Hikaroa then consented to this, and so he and his children and his grandchildren remained there at Whakatane.

The people who were on board Mata-atua on the voyage from Hawaiki were eighteen in all, as follows:—

Hikaroa,	Nuake,	Ruaihonga,	Waituhi,
Taneatua,	Weka,	Whakapoi,	Muriwai (f),
Puhi,	Rahiri,	Akurama-tapu,	Kaki-piki-tua (f),
Nuiho,	Toroa,	Tukapua,	Wairaka (f),

Te Moungaroa, and Turu.

The following remained at Whangara on the arrival of Mata-atua:—Te Moungaroa and Turu. Those who came north were sixteen in number, and those who remained at Whakatane were seven; those who went on, nine; and these latter took the canoe with them. The names of those who remained at Whakatane were:—Hikaroa, Toroa, Whakapoi, Rua-ihonga, Muriwai, Wairaka, and Kaki-piki-tua.

Subsequent to the sailing of Mata-atua, Hikaroa remembered the words of his granddaughter Wairaka, when she said, "Ah! then let me act the part of a man!" in reference to the canoe over which the waves were dashing, and in remembrance of it named the country "Whakatane"—a district which is bounded on the north by Te-awa-a-te-atua, on the south by Ohiwa, and then by that river to the mountains which bound it on the inland side. At the same time the old man recollected the other saying of his granddaughter, *i.e.*, this, "If we proceed on the voyage I shall die of sickness (*koohi*)."<sup>\*</sup> Hence the name of the projecting rocky point just to the east of Whakatane River, called "Koohi." This word *koohi*, with Ngati-awa, means "sick"; when the head aches with sickness, Ngati-awa says it is *koohi*.

<sup>\*</sup> Whakatane remains to this day the name of the district and river; it means "man-like," "masculine," or to "act like a man." A different version of this story will be found at page 50, Vol. II., of this *Journal*.

Soon after the landing, and when all had gone up to the ridge to spy out the land, the sister of Toroa, Muriwai by name, proceeded to the canoe to bring ashore the *maawe*\* of their vessel. None of the men had remembered this, but when Muriwai jumped ashore after them, she caught up the *maawe* from the stern of the canoe, and proceeded straight to a certain cave which opened towards her, and there left it over the entrance.

Now, as Muriwai was in the act of depositing the *maawe*, an admonition of the fact reached her mother Wairakewa, who had been left behind in Hawaiki. Her thoughts at once took this form:—"It will not be right that Muriwai should conduct this affair, if it were her elder brother Toroa, then it would be correct." The old lady at once went forth from her house, and the first thing that struck her eye was a *manuka* tree; she seized it, and with her right hand stripped off branches and leaves and then with it went down to the sea-shore. Here she placed the butt end first, the branches behind, and mounting on it, came straight away to Whakatane. In the morning she was seen by her grandchildren at Whakatane who called out the welcome; "O! old lady, ascend!" But the old lady proceeded on her way to a certain hillock situated to the east of Te Wairere,† and there planted her *manuka* tree, at the same time uttering the *karakias* of her ancestors, appropriate to the occasion. This done she returned to the cave of her daughter Muriwai, and said to her; "What was the reason you assumed the functions connected with your canoe?" Muriwai said to her; "The men of our party merely beached the stern of the canoe, and immediately went off to the mountains to look out the good places of the land, and forgot all about performing the proper ceremonies." The old lady replied: "Yes, that was why I came; if I had been sure that your elder brother Toroa, or some other qualified person had acted, I should not have come." Behold, hence is "the *manuka* at Whakatane"; I saw it standing there formerly myself; it is said that the Pakeha soldiers cut down that *mauri*,‡ that *manuka*, during the war. (A reference to this *manuka* will be found in an old *waiata* or song in Sir G. Grey's collection called "Nga Moteatea," p. 26, of which the following is an extract:—

"The *manuka* at Whakatane,  
The means by which,  
Thy ancestor Wairakewa,  
Swam hither from afar.")

\* The author says in answer to my enquiries as to the meaning of *maawe*, "It was the *ara* of Mata-atua by which she came from Hawaiki and was similar to that left by Ngatoro-i-rangi on the rock at Moe-hau; the power, or prestige of the *ara* of the canoe which was brought from Hawaiki." (See *Journal*, vol. II., p. 234, note 4). Judge Gudgeon at my request asked some of the old people of Hauraki what the *ara* was; the reply is, "It was one of the divining rods of stone or wood, which were the *niu* by which the presence of an enemy was detected," a meaning which does not seem to apply in these cases. Tamahau of Wairarapa, however, tells me he thinks it is identical with what his tribe calls a *kaha*, which was a piece of sea-weed stem, which had been carefully dried after preparation in a native oven or *umu*, and over which the Tohunga or Priest had said the appropriate *karakias*. No canoe ever went on a voyage without taking this *kaha* with it carefully deposited in the bows, and on return it was as carefully replaced on the *tuahu* or altar where it was kept. The *kaha* was very *tapu*, and no woman allowed to touch it. The use was as a talisman, to ward off evil.

† Te Wairere, the little waterfall which falls over the cliffs behind the present township of Whakatane.

‡ *Mauri*, see vol. II. of this *Journal*, page 235.

The descendants of Toroa dwelt permanently at Whakatane. Rua-ihonga and his aunt Muriwai went to the east and settled down there. (Hence, in part, the Waka-tohea tribe.\*) Whakapoi and Wairaka remained permanently at Whakatane. In those days there arrived a strange people called Te Wai-o-hua† who came from the north, from the district of Manukau. On their arrival at Whakatane they stayed with Toroa as his guests. They learned that Wairaka, Toroa's daughter, was a virgin, and in the evening arranged a *haka*, or dance, during which one amongst them particularly distinguished himself. After looking on for some time, Wairaka returned to the dwelling of her parents and said to her father Toroa, "O, Sir! I am going to visit the house of the strangers." So Wairaka went; at the doorway of the house she sat down and gazed within, where she saw the man who excelled in dancing, and soon divined his sleeping place. She then returned to the porch of her parents' house, where Toroa said to her, "O, daughter! come inside." The girl replied:—"The house is too warm; I will remain outside, and enter presently." After some time she concluded that the fire had gone out in the house of the guests and that they were asleep, so she returned thither and found that her surmise was correct; she entered the house and made for the place where she had seen the young fellow she had noticed. A man was lying there in the place where she had seen him, and she at once concluded it was the same young fellow, so she scratched his face that she might know him in the morning, and feeling sure that her mark would be effectual, returned to her parents' house. They slept; the day dawned; the food was cooked. Wairaka still slept. Toroa, who was outside underneath the window, called out, "O, daughter! arise, come forth to eat." After thrice calling, the girl replied, "O, Sir! fetch hither my lover, then will I eat." The old man said, "I do not know which of the strangers is thy lover; go thyself and fetch him; why do you make a child of me?" The girl replied, "You will know him; I have scratched his face—go!" So the old man—Toroa—arose and went; arrived at the guest-house he found them at breakfast. Toroa looked about, and finally saw the man he was in search of in the midst of the others. He called out, "Arise and come." Then this one said, "Here I am." Another said, "Is it I?" Toroa said, "It is that one there." Then all called out, "It is Mai!" "It is Mai!" So Mai arose (his proper name was Mai-ure-nui), and he and Toroa went away together, whilst the latter all the time felt in his heart disgusted at the man, who was both ill-shaped and very ugly.

The sleeping place of that man Mai was at the back part of the guest-house, from whence he detected the glances of Wairaka towards the handsome young fellow, so presently he moved over to the other's place and strove with him for it and finally secured it for himself. Wairaka was consequently deceived, and thought it was the handsome young fellow that she scratched, whereas it was the ugly one.

\* This tribal name should be spelt Wakatohea not Whakatohea I think. The origin of the name is derived from the strife between Toroa, Rahiri and Muriwai, in reference to Mata-atua, as to whether that canoe should remain at Whakatane, or go north as described in the text. So Hoani Pururu of Ngati-awa of Whakatane says. The meaning of the word is "the canoe striven for." For Muriwai's descendants see *Journal*, vol. III., p. 50.

† See a reference to the Wai-o-hua tribe, *Journal*, Vol. III., page 48. These are the people who built the great *pas* around the City of Auckland.

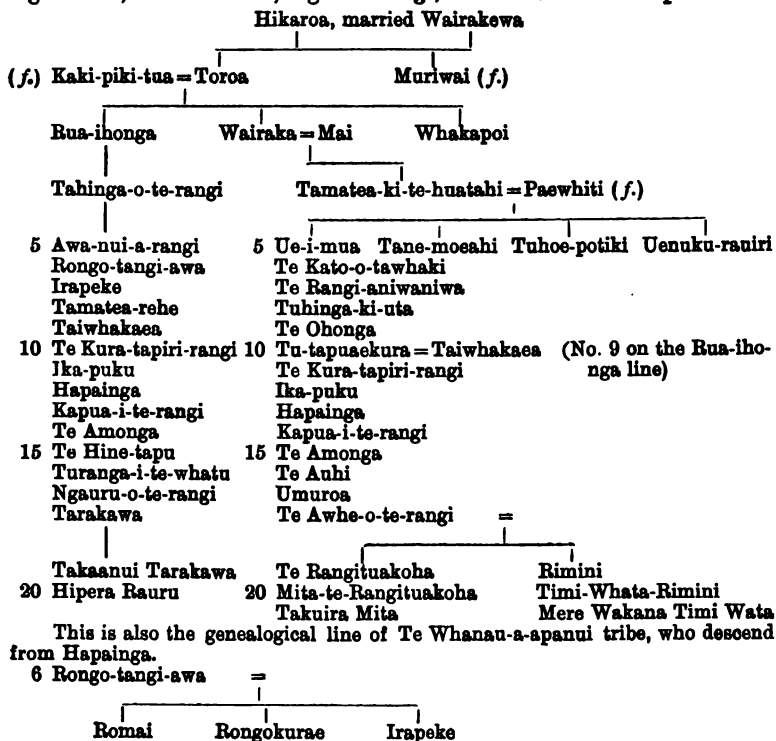
The young woman, after her father had gone to fetch her lover, entered her house and spread out the mats and the best clothing. When Toroa returned he remained outside beneath the window, whilst the man (Mai) entered the house, Toroa having said "Go right into the house." He stood at the corner within the house where the girl could see him from where she was lying. She arose, she stood erect, and uttered her (horrified) exclamation:—"O, what have I done in the darkness, which has brought confusion on Wairaka!" This saying of her's has existed from that time to the present, and it is often quoted in Maori songs, for instance:—

Strike O thou wind, pierce through the skin,  
Barely can I see the stars of the Heavens;  
Bewildered am I, like the drifting clouds,  
Like the darkness by which Wairaka was deceived.  
Who could imagine it?

(Part of a very old chant.)

So Wairaka married the ugly man, Mai, and there was born to them a son named Tamatea-ki-te-huatahi. Soon after the birth of the son the ugly man, Mai, left, and was capsized at sea and drowned.

Now! I will explain: There are two canoes of these people of Ngati-awa, the Ara-tawhao is one, Mata-atua is the other. There are three, or even four tribes which claim these canoes, that is, Ngati-awa, Te Ure-wera, Ngai-te-rangi, and Te Whanau-a-apanui.



\* For some account of Te Rangi-hou-whiri, see *Journal*, vol. II., p. 242.



The canoe *Mata-atua* was taken away to the north by *Rahiri*, by *Puhi*, by *Nuiho*, by *Nuake*, by *Weka*, by *Tane-atua*, by *Akuramatapu*, by *Tukapua*, and others, and she was wrecked there. Nevertheless the name, and the prestige of the canoe were left behind at *Whakatane* with the *Ngati-awa* and the *Ngai-te-rangi* tribes. The name of the men, with the prestige of the men, even to the prestige of the canoe itself remains fixed at *Whakatane*. The canoe itself alone was taken away to the north. "*Mata-atua* is the canoe, *Toroa* is the man," is a proverbial saying well known on all this coast. The European Missionaries of old knew of the landing place of *Mata-atua* in the north in the county of the *Ngapuhi* tribes.

*Rahiri*, *Akuramatapu*, and *Tukapua* subsequently returned from the north by way of the West Coast and *Rahiri* settled down at *Kawhia*; his descendants are known to me. His friends proceeded along the coast in search of those who came here in the *Aotea* canoe, and to see if perchance they could find *Te Moungaroa* and *Turu*, who had been left at *Whangara* by the *Mata-atua* when she sailed for *Whakatane*.

Now this canoe—*Kurahaupo*—was left behind at *Hawaiki* when *Mata-atua* left for this country; she was wrecked, and consequently was abandoned by *Te Moungaroa*, *Turu*, and *Tukapua*. After the sailing of *Mata-atua*, *Tokomaru*, and *Takitumu*,\* she was repaired; the parts were drawn and sewn together, whilst the *Tohungas* recited their *karakias*, one of the *Tohungas* being *Te Hoka-o-te-rangi*. It was by the aid of the god, *Tu-kai-te-uru*, that she was restored. When she was completed, she sailed hither together with the *Horouta* canoe. But the former name was abandoned; it was agreed that she should be renamed *Te Rangi-matoru*, lest on her crossing over to this side those who originally owned her should claim her. And so consent was given to rename *Kurahaupo* by the name of *Te Rangi-matoru*. On their arrival here they landed at *Ohiwa*, whilst *Horouta* continued her voyage towards the east (along the coast). My knowledge of this matter is certain; equally so is the persistence of what I have heard as to *Kurahaupo* having actually come itself to this island. Likewise the other story should be mentioned, that *Te Rangi-matoru* was a distinct canoe, *Te Rangi-hokaia* being the chief on board. The latter is my own canoe (in which my ancestors came)—it is the canoe of the *Nga-ariki* tribe, the canoe of *Te Hoka-o-te-rangi*. This is my genealogical descent from him:—

*Ruatapu*  
*Te Hoka-o-te-rangi*  
*Motatau* = *Hine-kaewa* (f.)  
*Te Atua-rere-tahi*  
 5 *Te Whiwhinga-o-te-rangi*  
*Rakaia*  
*Ihungaru*  
*Tete*  
*Parera*  
 10 *Whakapoi*  
*Hikitia*  
*Maharangi*  
*Te Umu-whakapuru* = *Whakahinga*  
*Te Rangitahia*

\* This should be *Aotea*, we think.—EDDINGS.

- 15 Te Amonga  
 Te Hine-tapu  
 Turanga-i-te-whatu  
 Rauru  
 Tarakawa  
 20 Takaanui Tarakawa  
 Hepera Rauru

The origin of the name Nga-ariki is derived from Te Hoka-o-te-rangi, but there have been inter-marriages with the descendants of Toroa and Tama-te-kapua.

My narrative will now return to the *kuras*\*; there were no *kuras* in any other canoe but the Arawa. It is correct that it was a sign of chieftainship when any man of those days became possessed of the *kura*. Behold! it was Tama-te-kapua alone who brought a *kura* to this island. There was also a knowledge of the *karakias* brought over in the Arawa. Did not Ngatoro-i-rangi return the Arawa from the Waha-o-te-Parata (by aid of his *karakias*)? But enough of that; there was no "sign" (or emblem) left by the canoe Mata-atua at Whakatane; nothing but her name, and prestige (or fame) which rests on and remains with the offspring of Toroa. The name of the canoe Horouta rests on the Ngati-porou tribe, that of Takitumu rests on the Ngati-kahungunu tribe, that of Tokomaru with the Rongo-whaka-ata tribe, also with Te-aitanga-a-mahaki, and with Ngati-porou. Kurahaupo has also its name on the East Coast—not to mention the canoes, Tainui, Te Arawa, Mata-atua, Aotea, and Te Ara-tawhao. These are all the canoes I know of—including also Te Ringa-matoru—together there are ten of them. There are others besides, but their fame is not so great; the above are all the celebrated canoes of this island of Aotearoa.†

\* See vol. II., p. 234, note 3, for description of the *kura*.

† Our author whilst enumerating most of the celebrated canoes, has left out Mamari, Matahourua, Mahuhu and Riukakara which are certainly claimed by the descendants of those who came in them to be as celebrated as those he has given.  
 —EDITORS.





## A FIJIAN LEGEND OF THE ORIGIN OF THE

“VILAVILAIREVO,” OR “FIRE CEREMONY.”

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BY F. ARTHUR JACKSON, OF JACKSON DALE, FIJI.

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A long time before the paper entitled “*Te Umu-Ti*, a Raiatean Ceremony,” by Miss Teuira Henry of Honolulu, was published in *The Journal of the Polynesian Society*,\* I had been told by Fijians that a similar power of walking unharmed through Native *Lovus* (or ovens), when the stones therein were at white heat, was possessed by one Matagali (tribe), on the Island of Bega (pronounced Bengah). At first I discredited what the Natives told me, and continued to be an unbeliever, until I was told by the Hon. James Blyth, Native Commissioner, that, what I put down as only a Native fable, was quite true. I then heard that, in order to set the truth of the story at rest, His Excellency the Governor of Fiji—Sir John Bates Thurston, K.C.M.G., had the “Fire Ceremony” performed by command before the Vice-Regal Party, and about five hundred Native spectators. Having reason to believe that Miss Teuira Henry’s statements were taken in certain quarters, “*cum grano salis*,” I was anxious that they should receive corroboration from a High Official, so I wrote to His Excellency Sir John Thurston suggesting that he should write a short account of the “Fire Ceremony,” he had been an eye witness of, for publication in *The Journal of the Polynesian Society*. His Excellency replied that he had already written on the matter for a forthcoming work, and that he did not wish to touch the subject again, but Sir John was kind enough to give me a vivid description of the ceremony he witnessed, and send me a photo., taken by himself at the moment the men were entering the *Lovu* (oven), and suggested that I should take “Na Mata” for my text, and myself write to the *Polynesian Journal*. I replied that, although I had been twenty-five years in Fiji, I would not trust my own translation of “Na Mata” for the purpose of publication. I am indebted to the kindness and courtesy of His Excellency for the following translations from “Na Mata,” a newspaper published in the Fijian language. Sir John Thurston also informed me that the bodies of the Natives who walked through the fire were examined by the Chief Medical Officer of the Colony, The Hon. Bolton Glanvill Corney, M.L.C., but he could arrive at no conclusion at all as to how the feat was performed.

\* See Vol. II. p. 105.

Amongst the Europeans in the Governor's party were His Excellency and Lady Thurston, The Hon. Bolton Glanvill, and Mrs. Corney, Mr. Basil Home Thomson, Mr. J. W. Lindt, F.R.G.S., (author of *Picturesque Fiji*), and others. The party all took "shots" with the camera, but Mr. Lindt's proved the most successful. Lady Thurston threw a cambric handkerchief on the shoulder of the chief of the Fire Walkers as he was entering the *Lovu*, and it would have been burnt up, had not Mr. Thompson adroitly plucked it back with a long stick. The handkerchief was terribly scorched, although it only rested on the man's shoulder for a few seconds. The ladies present divided the handkerchief, or what was left of it, as a memento. None of those present could in any way account for the wonderful power these Sawau men possessed of being able to walk unharmed through a regular fiery furnace. They were as much astonished and non-plussed as the Biblical King was when witnessing another "Fire Ceremony," performed by the three young Jews we all wot of. The translation of "the Legend" describing how the Sawau people inherited their extraordinary power, and translation of the scene of the ceremony, as sent to me by the Governor, are as follows:—

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TRANSLATION FROM "NA MATA" OF 80TH NOVEMBER,  
1885.

AT NAMOLIWAI.

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A FIJIAN LEGEND FOR THE CHIEFS OF FIJI.

THIS meeting of story-telling took place at Na Vakaisese in the Sawau district, at Bega, in the large *Bure*\* called Nakauema. They first made enquiries as to whether all had brought their offering to present to the story-teller of the coming evening. The story-teller called for each man to name his *Nambu*, i.e., his present to the story-teller. (Each man in naming his *Nambu* would cap the others). One person named Tui N'Kualita† was called upon and he said he would bring an eel he saw in its hole at Na Moliwai, and that he would go and get it the next day. Dredre, the leading story-teller agreed, and began to tell his story and continued on till midnight, and early next morning they each went to get their *Nambu* to be given to the story-teller. Tui N'Kualita went to Na Moliwai where he had seen the eel's hole and commenced to dig down for it. He put his arm down for it but could not reach it, he however worked hard at it, and again tried and pulled out some bark, this he threw away and tried again, this time he got hold of a piece of *Tapa*, i.e., Native cloth.

\* *Bure* means "a sleeping house for men"; in the old days Fijians never slept with their wives in their own private houses; the young married men and bachelors all slept together in a *Bure*, where they passed the evenings singing songs (smoking *Sulukas*, i.e., cigarettes) and drinking *Kava* (called in Fiji *Yaqona*); one large house called *Bure ni Sa* was the visitors' *Bure*. The old men had a *Bure* to themselves. The large *Bures* were used as above, for meetings, for story-telling. Women never went to the *Bures*. They were men's clubs.—F. A. J.

† Tui Na Galita is the proper name, "N'Kualita and NaKaulita" is a misprint in the translation sent to me by His Excellency Sir John Thurston.—F. A. J.

Both these had evidently been used on a child. Tui N'Kualita exclaimed at this, "Good gracious this must be the Cave of Children, but anyhow, it is all right, let it be a child or even a god or a new kind of man, I'll take it to be my *Nambu*." He then dug away with all his might to make a big opening, and again putting his arm in, touched a man's hand; a little further and he touched his head and his throat. Then he caught him firmly by the arm and dragged him up. Then the man clapped his hands\* in front of Tui N'Kualita and said "O Tui N'Kualita, my chief, spare my life, and I will be your god of war, for I too am a chief with villages under me. My name is Tui Namoliwai." Tui N'Kualita replied "I come from a tribe known as Naivilankata. We had a great fight and I alone slew the enemy. Benga is but a small island and I require no assistance." He again prayed "Let me be your god of *tiga*."† "I play that game and beat all comers" said Tui NaKaulita. "Let me be your god of property?" "No, the *Tupa*, i.e., Native cloth I receive from Kadavu suffices." "Then let me be your god of cruising?" "I am a landsman, and the Vunidrau tree suffices for what I require, and I hate sailing. There is a large stone in my part of the town which is called the canoe of the people of Sawau." He begged again, "Let me be your god of women and you shall have all the women in Bega." Tui NaKaulita replied, "One woman is sufficient for me, for I am not a big chief." "Come you must be my *Nambu* to the story-teller at the great *Bure* at Nakauema." Then Tui Namoliwai said, "Be gracious and allow me to speak," he said, "Speak on, Tui Namoliwai." If you happen to have a large quantity of *masawe* at Sawau, let us be cooked in it together, and after four days we will be taken out." The next morning they went, and prepared a great oven to be cooked in, and when it was ready Tui Namoliwai went into it first, and then called out to Tui NaKaulita to follow him. Tui NaKaulita said, "Perhaps you are deceiving me and I shall die." He said, "No, am I to give you death in exchange for life, come down." He did so and he trod on the fire and hot stones and they were quite cool to him. Then he said, "Tui Namoliwai your life is spared, but let us not be burned four days in it, but let us always get into the oven like this, for who would care for my family if I stayed so long in the oven." Then Tui Namoliwai promised and said, "Your descendants shall go all over Fiji and to Toga (Tonga), and our promises shall be ever with them, and they shall tread on fire and go into the ovens." When the people at Navolo were cooking a large oven of *masawe* then Tui NaKaulita went into it, and all who saw him were astonished at what they saw. (End of legend).

\* To *Cobo*, i.e., clap the hands, is a salute and mark of homage to a chief. On approaching the house of a chief the common people *Tama*! (a sort of shout, different in the different provinces), as a mark of respect. There is one *Tama* for men, another used by women. On passing a chief on the road, both men and women *Tama*. When a chief passes through a town the occupants of every house *Tama* as the chief passes their house. On presenting a lighted *Saluka* (cigarette) to a chief, the man or woman comes up to the chief with the back bent, presents the *Saluka* (cigarette), and retires backwards a short distance, then sits down and *Cobo's*, i.e., claps his or her hands. This is done also whenever the chief condescends to shake hands (European fashion), with a commoner. The most profound respect and homage is always given and shown towards a chief by every Fijian.—F. A. J.

† *Tiga*, pronounced Ting-gah, is a highly popular game of skill.—F. A. J.

TRANSLATION FROM "NA MATA" OF 30TH NOVEMBER, 1885.

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JUMPING INTO THE OVEN.

At the conclusion of the Provincial Council, the Roko and other chiefs present proceeded to Waisomo where the ceremony of *Vilavilairevo* was to be performed. A great many persons had been at work the previous day making preparations, digging the large oven and cutting firewood. This oven was 12 to 18 feet square. We noticed that the small firewood was put in first and the larger on the top. In removing the live coals they used stones, sticks, and *Via* leaves. The heat at the side of this oven was intense, as we felt it although some 12 feet away. When the coals had been removed, Ionacani, the Native Stipendary Magistrate from Rewa, walked in and commenced walking about on the hot stones; two or three shortly afterwards followed him in. They walked slowly and did not remove hurriedly their feet from the stones. When they came out we examined them, and found that their feet were not burnt, neither was their skin, nor the hair on their legs. They did not anoint themselves or make any other preparations. When the people saw this they shouted and would have leaped in and been killed in the oven had not Ionacani prevented them. There were present about five hundred persons. After a short time twenty people from Sawau came, and went into the oven, they walked to the other side, then returned and stood in the middle; they had leaves on their legs but these did not catch fire. Shortly afterwards the leaves of the *Wi* and *Dawa* trees were thrown in and caused a dense smoke to arise, so dense was it, that the people in it could not be seen, and it was a matter of surprise that they were not suffocated. We looked at one another and said, this then is really true.





## THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

— — —  
BY ALEXANDER SHAND, OF CHATHAM ISLANDS.\*  
— — —

We have great pleasure in issuing to the Society an invaluable series of papers by Mr. Shand, knowing that in doing so we open up to the students of ethnology, philology and folk-lore some hitherto unbroken ground. For thirty years Mr. Shand has been living among the Morioris, and gathering the material he now presents to us; he holds the unique position of being the only scholar in the world acquainted with the language and traditions of this race, now almost extinct.—EDITORS.

### CHAPTER I. INTRODUCTION.

[NOTE.—In the following articles, little attempt has been made to give the peculiar pronunciation of the Moriori people; it has been thought better to defer doing so until the Vocabulary is published hereafter. It frequently happens that the last letter in a word (always a vowel) is hardly pronounced at all, thus making it appear that the word ends in a consonant.]

**T**HE following brief description of the Moriori people, their habits and customs, has been written as a preface to their traditions, in the hope that it may prove of interest and assistance in studying their beliefs and history, which follow. It does not pretend to be a scientific description, but rather a popular one, from which may be gathered some idea of what the people are like; and at the same time, it is hoped it will allow of a comparison, however rough, with their relatives of other branches of the Polynesian Race.

From their traditionary account of themselves, there is little doubt that the Morioris form a branch of the same race of Polynesians who colonised New Zealand;† the race, that is, who were found in New

\* It may be necessary to explain to readers outside New Zealand, that the Chatham Islands are situated in the South Pacific, in Latitude 44° South and Longitude 176° West, and are distant from Wellington, New Zealand, 480 miles in a south-east direction. With the exception of the south end of New Zealand, this group of islands is the most southerly of all the islands inhabited by the Polynesian race. The group contains about 360 square miles of surface, nine-tenths of which is included in the main island, called by the Morioris, Rekohua, and by the Maoris, Wharekauiri.—EDITORS.

† Whether the migration of the Morioris was prior to or synchronous with that of the historical canoes of the Maoris about 22 generations ago can scarcely be decided definitely, although, by accepting the genealogies of the two races as of equal value, the migration of the Morioris was prior to that of the Maoris.



Portrait of a Moriori.

**TE KARAKA NGA MUNANGA PAWA.**

*Copied from a Photo. published in "Out in the Open,"  
by T. H. Potts, F.L.S.*





Zealand on the arrival of the historical canoes bringing the Maoris—properly so-called—from Hawaiki, about 22 generations ago. From this it will be understood that they are very similar to the Maoris in their physical aspect, as well as in their language, customs, and many other particulars, as will be seen by their traditions which follow. It is sad to say, that the people may be spoken of in the past tense, for there are only about twenty-five of them alive at the present time.\*

#### PHYSICAL CHARACTERISTICS.

In complexion, the Morioris bear a strong resemblance to the Maoris; in the aggregate they are, if anything, a shade darker; their features also strongly resemble the Maoris, but have, perhaps, more of a Jewish cast than even that people, their noses often being strongly hooked. Their eyes are of a dark-brown colour, sometimes black, but never light-coloured. The expression varies much, but generally it is dull, with an absence of vivacity, though in many cases they are full of fun. Their eyelashes are black, as also are their eyebrows, which are straight, like the Maoris'—never oblique. The hair is black and coarse, and either straight and lanky (*mahora*), or slightly curled (*uru māwe*). In a few instances the hair was of a reddish tint (*uru kehu*), in which also they resembled the Maoris, who gave the same name to that description of hair. Both men and women wore the hair long, reaching to the neck, as the Maoris sometimes did. The men wore a top-knot (*hou*), in which the hair was gathered together in a bunch on top of the head and bound with a string. This top-knot was adorned with an *āwanga*, an ornament in the shape of a small kite. This was formed of a groundwork of prepared flax (*muka*), on which were neatly bound in rows the light, red-coloured feathers of the parroquet (*Kākāriki*), and which, tapering off to a tail, was bound on to the *hou* in front above the forehead. The *āwanga* was also called a *kura*. Plumes, called *piki-toroa* (made of albatross feathers), were also worn on the head, stuck in front of the *hou*. The flat part of the scallop shell (*Pure*) was bored and worn pendant from the neck, with sometimes also a choice piece of flint, used as a knife. This latter was notched to form a handle, and was suspended from the neck, with a *muka* string tied to the handle. Sharks' teeth, and sometimes a piece of *Tūhua*, or obsidian, were worn in the same manner. Their principal neck pendant, however, was a sperm whale's tooth, reduced by grinding, and with a hole bored through it, called by them, *rei* (Maori *aurā*). These teeth were obtained in old times, when sperm whales were numerous and often became stranded on the shore. They were divided out among the owners of the land and their relatives. They also wore necklaces formed of strings of small *Pauas*, or *Halotis* shells, or part of the skin of the albatross, with the downy feather attached, in which they placed scented herbs. This was called a *hei*. The Morioris, as far as can be ascertained, did not bore the ear, or wear any ear-ornaments. Strange to say, they did not tatoo the skin in any manner, which is remarkable, seeing that all other branches of the race used this form of ornament in some form or other.

\* At page 161, Vol. I. of the "Journal of the Polynesian Society," an estimate is given of the number of Morioris alive at the date of the Maori conquest of the island in 1835. There were at that time about 2000 of them.

The teeth of the Morioris were brilliantly white, like the Maoris'; but in many of the skulls they are seen to be very much worn down, probably through eating the tough shell fish called *Pāua*, or *Haliotis*.

The stature of the Moriori was, on the whole, somewhat under that of the Maori; but many men were well built, active, and strong, whilst at the same time there were many amongst them of a diminutive stature.

There appear to have been two tolerably distinct types—the straight-haired fairer people, and the curly-haired darker people, more approaching the Melanesian type.\* Like the Maoris, their hands were well-shaped, especially amongst the women. The feet were large, and the soles hard and horny from never wearing any covering, and the heels sometimes in old people much and deeply cracked. The skin of their legs was mottled and scaly—probably due to the habit of toasting them before the fire whilst squatting on their heels; hence the name of *Kiri-whakapapa* given them by the Maoris.

The ordinary mode of sitting appeared to be the same as with the Maoris (unless adopted from them), i.e., with the knees doubled up and the body resting on the heels.

#### MORAL CHARACTERISTICS.

The Morioris do not appear to have had the same amount of energy or vivacity as the Maoris, nor were they an aggressive or war-like people, although somewhat quarrelsome among themselves, caused chiefly by curses (*kanga*) of one section or tribe against another, which generally originated in the infidelity of the wives. To obtain revenge for this, they organised expeditions (*ka rangā i taiū*, Maori *taua*) against their adversaries, in which they went through and recited incantations for the success of their party, just as if in actual warfare. All fighting, however, had been forbidden, and had ceased since the days of their ancestor Nunuku,† shortly after their arrival in the island about 27 generations ago, since which time they have been restricted to the use of the *tupurari* (quarter-staff) only. It was ordered by Nunuku that man-slaying and man-eating should cease for ever—“*Ko ro patu, ko ro kei tangatā me tapu toake*”—and that in all quarrels the first abrasion of the skin, or blow on the head or other part causing any blood to flow, was to be considered sufficient, and the fight—so-called—was to cease. The person sustaining injury in such cases called out, “*Ka pakarū tanganeī ūpokō*”—“My head is broken;” but, although the quarrel ceased for the time, it did not prevent the injured party endeavouring at a later period to get satisfaction for his “broken head.” Nevertheless, apart from such disturbing incidents, their general life was a very peaceable one.

#### MARRIAGE.

Marriages took place amongst them—as far as can be ascertained—at much the same relative age as with the Maoris, the women arriving at the age of puberty at from 13 to 16 years. Large families are said to have been common, prior to the arrival of the Whites and

\* Those who are interested in craniology will find descriptions of some Moriori skulls in *Crania Ethnica*, the great work of A. de Quatrefages and E. Hamy, and a description of a Moriori skeleton in the *Transactions of the New Zealand Institute*, Vol. V., p. 304.—EDITORS.

† Co-existent with the first immigrants in the Rangimata canoe.

Maoris; but, on the advent of the latter, all increase ceased, which was in all probability due to change of habits and to the fact of their becoming enslaved. Some of the Maoris said of the Morioris, "It was not the number we killed which reduced them, but after taking them as slaves, we frequently found them of a morning dead in their houses. It was the infringement\* of their own *tapu* which killed them. They were a very *tapu* people." With both sexes, fidelity after marriage frequently sat lightly on them; perhaps more so than with the Maoris, because there was not the same dread of active retaliation. Marriages generally were arranged by the relatives, and a feast made to celebrate the occasion.

#### VILLAGES AND HOUSES.

The people generally lived together in small communities, in huts thatched with Toetoe (*Arundo conspicua*) and rushes. For the sake of warmth, the houses were frequently lined with the bark of the Akeake tree (*Olearia traversii*), the heart wood of which is very durable and the most valuable found on the islands. Their huts were oblong and A-shaped, without walls, and the better class were carved and ornamented to a certain extent. Cooking was carried on in huts distinct from the sleeping-houses, and these were *tapu* to the men. The meals were taken separately by the two sexes, as with all Polynesians, and were limited to two a day for the adults. The morning meal took place from about 8 to 10 a.m., and the afternoon or evening meal from 5 p.m. till later on, varying according to the time of year. In years of plenty they had at times, in summer, three meals; but in years of scarcity, in winter time, only one meal a day. The villages or residences, (*whare*), were built in sheltered nooks, either on the borders of or in the forest, in suitable places—as a rule, never far from the sea, whence they drew their principal food supply. Their villages were never fortified, nor was the *pa* of the Maori known—they had no occasion for fortifications, having no wars—a state of affairs unique, perhaps, amongst the Polynesian race. They kept seagulls (*Karoro*), Terns (*Tara*), and Parroquets (*Kakarihi*) as pets.

#### SOCIAL RELATIONS.

The people met in assemblies occasionally to discuss tribal affairs, or other matters of interest; but the speakers were not so demonstrative as the Maori, nor did they *taki* or run up and down whilst delivering an oration, as the Maori does. Anything of importance, affecting the tribe or individual, was published, in many cases, by composing and singing a song in reference to it. *Kariki*, or incantations, were used to ward off evil or witchcraft, or in case of a stranger visiting a new place, or one at which he had not been for a long time. First, *T'hokomaurahiri*, the "making the welcome firm," was recited; after this came the "*Ta-hunua* \*—"slaying the land;" to wit, all the evil properties, witchcraft especially, which might attack the stranger newly arrived; then *Ka hara numui* was recited, signifying the removal of offences, where possibly some old quarrel existed and was now for the first time set aside by the meeting together of the people. Then followed *Ka pā-nui-a-Marama*—"The

\* Being compelled by the Maoris to do things which desecrated their *tapu*.

\* *Hunua* = Maori, *whenua*.

great obstructions of Marama;" this was recited, and considered applicable more especially in the case where a man had lost all or some of his relatives since last meeting his friends, or in case of inability to meet and conjointly mourn over their losses till then. Last came *Ka Rongo-o-Tamatea*,\* or a *Hou-rongo*, a renewal or joining of friendship. After the recital of this, they then saluted by rubbing noses (*hongī*), as with the Maori, and wailed over their losses. The *Rongo-a-Tamatea*, when recited by chiefs on meeting long-parted relatives, was frequently accompanied by a recitation of their genealogy, apparently to indicate their common ancestry, and prevent it being forgotten. The *Hou-rongo* was used to friends and relatives; but there was another form called *Hou-rongo-no-Tu* used to their enemies, which was recited on meeting by the person who had lost a relative, after which they saluted one another and departed.

#### OCCUPATIONS AND ALIMENT.

Of work such as that done by the Maoris in clearing land, planting kumara, taro, &c., they had none. Their traditions assert that the kumara was brought to the island by Kahu,† but did not grow, the climate being too cold. The men, nevertheless, were constantly occupied obtaining food, consisting chiefly of fish, which they caught either at sea in their canoes,‡ with a circular net lowered by a line to the bottom, or with a scoop net having a long handle, used in suitable places on the rocks at low water and when the tide was flowing. In consequence of using these nets (*Kupenga*), the old bone fish-hook fell into disuse at a remote period of their history; the *Kupenga* proved to be much more efficacious.§ Eels (*Tuma*) in enormous quantities were found in Te Whanga and other lagoons, and in the streams, also formed a considerable part of their diet. These were killed in the shoal waters with a wooden sword, but were also caught with eel-baskets (*Punga*) in deep water and creeks. Other fresh-water fish, such as Takariwha, Rawea, Inanga, and Porure were also used as food. Of shell-fish they had an abundant supply, in the shape of the Pipi, found on the long sand beaches, with Paua (*Hahotis*) and other shell-fish on the rocks. For variety they had Fernroot (*Eruhē*) and Karaka nuts (of which latter, in good seasons, they preserved very large quantities); together with birds of the forest, such as the wood pigeon (*Pare* or *Parea*), *Koko* (Maori, Tui), *Komako* (Maori, Makomako), *Mehomū*, a species of the New Zealand Kakapo (*Stringops habroptilis*), larger than a goose, and the *Mehoriki*, a bird about the size of a small hen. Both the latter are extinct; they were wingless birds. There were also several varieties of the duck (*Perer*'), which were snared in pools or ponds, or driven ashore in the moulting season (*Perer' mounu*). They were driven from the lagoons into the rushes and coarse growth of the "clears," or open land, where large

\* *Ka Rongo-o-Tamatea* (Tamatea's peace, or friendship making), generally pronounced *Ka Rongo-o-Tamatē* (ā).

† Kahu occupied the same relative position to the Morioris as Kupe did to the Maoris.

‡ Raft-canoes: Perhaps this term may be accepted as more explanatory of the kind of canoe used. Those accustomed to Maori canoes might otherwise be misled regarding their form.

§ The *Matau*, fish-hook, was made of whalebone, and had no barb (*Nāhū*), which was compensated for, no doubt, by its peculiar shape.

numbers were caught. They also had the *Pākura* (*Porphyrio melanotis*). The *Mehonui* was usually captured on its sleeping place or nest, where several—six or eight—might be found huddled together, as the Morioris declare, like pigs in a bed. Having by observation, found its sleeping place on the “clears,” the Morioris made long tracks leading up to it, carefully removing any sticks or obstructions which might alarm the bird by cracking, and then, by making a stealthy rush, they pounced on and secured all in the nest or sleeping place. This bird had a powerful strident call, which could be heard at great distances. Its neck was said to be about as long as a man’s arm. The *Mehonui* was peculiar in this, that if any one approached it in front it did not see him, and, approached thus quietly, was caught by the neck and strangled. It kept its head continually on the ground looking for food, chiefly fernroot, which it burrowed for and dug out with its powerful bill, making, it is said, a rooting like a pig; any one, however, coming from the side or behind was quickly detected, and the bird made off. Its colour was a reddish brown, something like the New Zealand Kaka. The *Mehoriki* was a very tame bird, but was only caught at certain seasons, being strictly preserved at others. The eggs were never eaten if in the least degree turned—children were always reproved for so doing. The birds were caught by preparing large traps with wide wings to them, between which they were quickly driven.\* The flesh was said to be very delicate, and much relished by sick persons. The *Mehoriki* was a very watchful bird; no stranger could approach without it uttering its warning cry. In colour it was light straw coloured, and spotted like the New Zealand bittern, but not so dull a grey as the latter. The eggs were spotted, and about the size of a medium or small hen’s egg.

Native Rats, called *Kiore*, were common to the island; but it is believed they were not eaten by the Morioris, in which they differ from nearly all other Polynesians. The Native Rat was exterminated by the Norwegian Rat introduced from a wrecked whaleship. The young of many sea birds before they were able to fly were used as food, such as *Kuaka* (plover), young gulls (*Ngoiro*), shags (*Kuanu*) and their eggs, *Hōpo* (the albatross), *Hakoakoa* (mutton bird), *Taiō* (a smaller-sized mutton bird of a slatey blue colour), *Titi* (a still smaller size), *Kupoupou* (divers), *Reoreo*, *Harua*, and other aquatic birds, all of which deposited their eggs and bred in the peaty soil of the main island before the introduction of pigs, dogs, and cats. The albatross, however, must be excluded, for they build on the outlying islets, to which places expeditions were made at the season just before the young birds were capable of flight. The young were potted (*huahua*) for use; after cooking in the oven (*umu*), the birds were buried in the soil (carefully covered over to preserve them for future use) for some time, in the same manner as the Rongomoana, or black-fish, and other kinds of whale, which—excepting the sperm, black, and right whales—were eaten. Another important item of diet was the seal, which in former times frequented the coasts in great numbers; but they served an equally important use to the Moriori, inasmuch as most of their clothing during the later generations, if not from the first arrival of the Rangimata canoe, was composed of seal skins. When the first

\* These birds lived in and preferred the undergrowth of the bush, which afforded them concealment.

*Heko*—immigrants—enquired of the Autochthones, said to have been found here, "What is that you wear?" the reply was, "*Puhina*—seal skins—which cannot be borne for their warmth; but your garments (*weruweru*) are *mataānu*—very cold."

The procuring of the young *Hopo* (Maori, *Toroa*) was a work of great danger and difficulty, with the peculiar style of raft-canoe they used, great skill being required to manage them on account of their deep hold in the water, which also made propulsion very heavy, although they were far less liable to capsize than a Maori canoe. In judging of the proper state of tide and current to avoid being carried away to sea, when crossing over to the outlying reefs and islands, great judgment was required. By taking advantage of the proper state of the wind and tide, they were enabled to make voyages which the appearance of the canoes would seem to forbid. "The nights of the moon" (the moon's age) was their chief guide in all these expeditions. Beginning with the first night of the moon, when she appears as a thin slender crescent (*Oterē*,\* 1st night, *Tīrea* in Maori,) from this onwards to *Omutu* or *Owhiro*—nothingness; each night conveying to them a certain idea in relation to the tides, especially *Ka Tai Tamate(ā)*—spring tides—when it was very dangerous to venture forth to sea. *Ko te hinapouri*—nights when the moon did not appear till late—were the favourite ones, both in sea night fishing as well as on the rocks, and in eel-fishing. All fish dislike the strong moonlight.

Beyond the fernroot, they had very few vegetable foods—only roots of the Toetoe, used as a medicine for sick persons; rushes (*Wi*), the heart of the Nikau palm (*ritō*), and the root *Kakaha*, called by the Maoris, *Kowharawhara* (*Astelia banksii*). As already mentioned, the kernels of the Karaka tree (*Corynocarpus lavigata*) in good seasons formed a very considerable addition to their food, and Karakii—invocations—were used to induce a prolific crop. The kernels, when gathered, were cooked in a native oven (*umu*), then put into baskets and stamped with the foot in water, to get rid of the outside pulp; after which they were steeped in water for not less than three weeks, to remove the poisonous elements, just as the Maoris do; after which they were quite safe to eat.

The Karaka tree, which is identical with the Karaka of New Zealand and the Kermadec Islands, grows nowhere else in the world. It is found growing plentifully not far from the sea-shore on the main island and in Pitt Island, wherever the soil is at all suitable; but not on the higher parts of the southern portion of the main island, which is too peaty for it. It is one of the largest trees in the group, and is, as in New Zealand, a very handsome tree. The Morioris say that Maruroa and Kauanga brought the Karaka berry from Hawaiki in the Rangimata canoe, and planted it all over the island, the places where it was set being named.

The Morioris procured fire in the same manner as all other Polynesians, by the friction of a pointed stick—*Ure*—the rubber (Maori, *Kaureure*) on a piece of wood of slightly softer material. By the quick and vigorous use of the rubber, a slight groove was formed in the *Kāhūnāki*, which rapidly widened by vigorous chafing (*hokowawe*—*whakawawe*, in Maori), to hasten the kindling of the fire—and formed

\* This O is apparently a prefix to the word. Moon not seen.

a light dust which was pushed together by the working, and caught fire with the heat engendered. The operation was called *Hika-ahi* or *chi*—raising fire. Experience soon showed the most suitable kinds of wood to use; and the women, who were adepts at raising fire, treasured with great care their *Ure* and *Kahunaki*, which were kept in a dry place for use when required. *Inihina*—*Hinahina* or *Mahoe*, in Maori—was considered the best wood for the rubber; but *Karamu*, *Karaka*, *Ake*, *Rautini*, and *Kokopere* (Maori, *Kawakawa*) were used as the *Kahunaki*, or grooved piece of wood. When the people were living on the outlying islets engaged in bird-catching, where no wood is available, they used a kind of peat called *Pungaingai* as fuel, as well as seal bones, which burnt well owing to the oil in them.

#### CLOTHING.

Originally, *i.e.*, from the date of their arrival at the group, the people used mats for clothing, the general name of which was *Weruweru*. These were made of scraped flax (*muka*), and were fine in texture and warm; but, owing to the number of seals to be found there, this kind of clothing was abandoned and sealskin universally adopted, so that the art of making the mats became lost. The skins were used fur inwards. After the arrival of the English sealers in the early years of this century, a ruthless destruction of the seals—young and old—took place, by which they were all killed or driven away, thus depriving the Morioris of their clothing supply.\* They then attempted to recover the art of mat-working, but at this juncture the Maoris arrived and taught them their own art. They also made use of a fine kind of net, *Kupenga*, as a substitute, manufactured from *muka*; and also plaited a rough kind of mat, called *Tukou*, from broad strips of flax leaves, which on shrinking formed a very indifferent protection from the cold. It is believed that the loss of their warm sealskin clothing, together with the rough treatment they received from their Maori conquerors, had not a little to do with the rapid decrease of the people which had set in prior to 1885—the date of the Maori conquest of the group—but which increased with rapid strides subsequent to that date.

A kind of belt, called a *Tahai*, made of *muka*, was worn, together with the *Marowhara* or war girdle, which was put on when going to a fight (so-called), when also certain *Karakiis*, to be described hereafter, were repeated. The *Marowhara* was made of scraped flax—not scutched, like *muka*—and was about five yards in length, worn crisscrossed over the shoulders and round the waist, with the ends ultimately brought through the *Tahai*, or girdle, to allow of one end hanging in front and the other at the back, and coming down nearly to the knees. These were supposed to be worn by people of rank.

As a rule, however, the people went half naked, and when engaged fishing on the rocks or elsewhere—not at sea—were quite so. They were excellent divers, and frequently dived to a depth of five or six fathoms after *Koura*, or Crayfish, bringing up one in each hand and sometimes a third pressed against the chest.

\* The rule with the Morioris in regard to the seals was to kill only the old ones (the males), and to remove the carcasses from the rocks, otherwise the seals would not return.



## ARMS, TOOLS AND UTENSILS.

The Morioris were a very peaceable people, and therefore had little use for arms; as a matter of fact, during many generations they only possessed one offensive weapon—the *Tūpūrūrī*, a pole about eight or ten feet long, and made either of heart of Akeake or Houhou, which they used somewhat as a quarter staff, but apparently with no particular amount of skill, although some of them were alleged to be very expert in warding-off blows. From their account, it was used solely to strike downwards with, and not to thrust—more to hit a blow with than anything else. Very awkward blows must have been received at times, but, as before stated, the first injury sustained ended the fight, for by their laws killing was prohibited, nor, apparently, was it ever attempted. Other weapons were known to them traditionally however; such as the *Tao*, or spear, ten or twelve feet long, made of drift Totara wood, of which there were quantities on the island. It is also alleged by the old men that Totara wood was brought with them from Hawaiki.\* These spears, after going out of use as offensive weapons, were placed aside on the *Tūāhū*—sacred burial places—on rests, and there allowed to remain until some *Tohinga tamiriki*,† or baptism of children occurred, when they were brought forth, but duly returned after the ceremony. They also had short spears called *Kaukau*. There were also certain stone weapons—the *Okewa*, a curved, flat stone club, or weapon, of which some specimens are still in existence; the *Pohatu taharua*, a stone weapon shaped like the Maori *Mere*, and made of basalt or schist, but chiefly of the latter stone. Some years back, there were many of these latter scattered about everywhere. There was also a *Patu paraoa*, made of sperm whale-bone, of the same shape, but with a notch and round hole on the back edge, precisely like those of the Maoris, all of which weapons were thrown aside and neglected. The *Toki*, or stone axe, was also used in old time as a weapon of offence; but the use ceased, like that of the other weapons enumerated, and it was relegated to its own more especial purpose—to cut timber with. The people made use of the ordinary *Toki*—stone axe—shaped like those of all the other branches of the Polynesian races; these were generally made of basalt or other hard or volcanic stone, of which many varieties are found in the islands. They also used smaller varieties of the *Toki*, called *Panehe*, for fine work, besides *Titi*—wedges—for splitting, and *Whao*—chisels—for making holes.‡ Like the Maoris, they had *Putē*, or *Putea*—fancy baskets—to keep their choice ornaments in; as also a box with a lid like the carved boxes of the Maori, the name for which they appeared to have forgotten, but it is alluded to in a *hokehakahaka*, or *haka tamiriki*—children's song, or, in Maori, *haka*—as a *Kawa Muruwhenua*. *Kete*, baskets for general purposes; *Rourou*, small baskets for food; and *Konā*, small, round, rough baskets, were used for much the same purposes. They also possessed fishing-nets (*Kupenga*) of various kinds; seines (*Kupenga-hao-ika*), made of ordinary flax; *Kupenga-kowhiti* (shrimp nets), made of muka twine; *Kupenga-titoko*, a scoop net with

\* No Totara grows on the island, although the name, with those of many other trees peculiar to New Zealand, are preserved.

† A ceremony performed over children somewhat akin to baptism.

‡ For illustrations of Moriori *toki*, see *Journal of the Polynesian Society*, Vol. I., p. 80.

a long pole for fishing on rocks in the surf, made of common flax ; and lastly, a deep-sea circular *Kupenga*, the same shape as the *Kupenga-titoko*, suspended by four cords, equally divided, on a *Pirita*, or rim of supplejack (*Rhipogonum scandens*). These cords converged, and were tied to one long line, by which the net was lowered and hauled up. The bait was fastened firmly in a *tokere mounu*, a small meshed bag in the bottom of the pendant *Kupenga*, and held in its position near the bottom ; it was hauled up quickly when required. The Morioris do not appear to recollect any distinctive name for this class of net ; it was made chiefly of *muka* twine, but sometimes of ordinary flax, and was exceedingly effective, catching sometimes 15 or 20 fish at a time. Captain Cook makes mention of seeing natives fishing, in Queen Charlotte's Sound, with a net evidently of this character ; and it is said the Ngapuhi Natives were acquainted with it, although, apparently, not known to the Maoris generally.\*

The Calabash, so useful to other branches of the race, did not grow on the island ; the Morioris were, therefore, reduced to carrying water in a *Puwai*, or horn-shaped utensil made of green flax leaves, such as the Maoris use for temporary purposes ; they do not mention ever using any other by way of substitute.

#### CANOES.

In the matter of canoes, the Morioris differed essentially from all other branches of the race ; in fact, they possessed none, properly so-called, but used a kind of built-up craft, very clumsy, especially for pulling, but otherwise very safe, so long as the fastenings were sound. In heavy weather, they were not liable to fill and capsize like a Maori canoe, being really, from their construction, more rafts than canoes. Their sea-going ancestors from far Hawaiiki would have scorned the use of such a vessel, and certainly could not have undertaken a distant voyage in one—the material of which they were composed would not have held out. On the other hand, considerable ingenuity was shown in utilising such unpromising material as they were possessed of. The absence of canoes arose from the fact that the islands possess no timber of a sufficient size and quality to make canoes from. The flooring of their rafts was made of *Korari*—the flower-stalks of *Phormium tenax*—with kelp placed in the crate-like frame beneath, to render the vessel buoyant. The kelp was of the large broad-leaved kind, and was inflated with air ; it was taken out on landing, dried, and re-inflated as before. Notwithstanding the flimsy character of these vessels, the people were accustomed to cross from Chatham Island to Pitt Island, a rough sea strait of twelve miles in width, and to undertake far more dangerous voyages to the small off-lying islands, some of which are 15 to 20 miles away from the main island, although closer to Pitt Island. It very often happened however, that these raft-canoes and their crews were caught in a storm and were carried out to sea, there to perish. They were large enough to carry 60 to 70 people, and were propelled by paddles (*Hiwa*), which, contrary to the method of all other Polynesians, were used by the crews sitting with their backs to the bows, as with Europeans, and by making use of a support, or thole-pin, against which the paddle worked. They carried fire with them for warmth, which

\* The Ngati-whatua tribe, of Kaipara, used a similar net 85 years ago.—  
EDITORS.

was placed on stones and earth on the floor of the raft-canoe. Their raft-canoes never had sails; the larger and sea-going ones were called *Waka-Pahii*, or *Pépē*.

The following brief account of the Moriori canoes, written by the author in 1870, is abstracted from Vol. IV. of the *Transactions of the New Zealand Institute*, page 854:—

"The Morioris had four kinds of canoes, but each much of the same kind or shape. One was called a *Waka-puhara*, or *Waka-korari*, and was made like the model now deposited in the Colonial Museum, Wellington. It had two keels, and a carved stern-post called *Koua*; the two pieces of wood projecting from the stern were called *Puremu*; these were also carved. This kind of canoe was generally from 80 to 85 feet long, 4 to 5 feet deep, and of the same width.

"The *Waka-rimu* was another kind similar to the first, but had no *Korari* about it, but had kelp placed in the body of the canoe. The *Waka-pahii* was of the same build as the model in the Colonial Museum, and was used in excursions to the islands, &c. The size of a large one was—the keels each 80 feet long; the *Koua*, 12 feet; the *Puremu*, 10 feet: a total length of about 50 feet; the breadth was 8 feet, and the depth 5 feet. The keels were made of Matipou wood, the *Koua* and *Puremu* of Akeake, the rest of such timber as the island affords. The kelp used to make it buoyant was of the *Rimurūpā*, or broad, flat, bull kelp. The fourth kind of canoe was like the New Zealand *Mokihī* (or raft made of Raupo leaves tied in bundles), but formed of *Korari* (flax) and *Rarauhe* (fern) stalks. It was quite low, and had wooden images of men placed on it, from twelve to twenty-four in number, each with a paddle tied to its hands. With a fair wind, the canoe was started off to sea as a messenger to the god Rongotakuiti, who, in response, sent ashore shoals of seals and black fish. It was called a *Waka-ra*."

#### AMUSEMENTS.

For amusements, the people had high-jumping, called *Poi* and *Hiti*; skipping with a rope; cats' cradles (*Whai*), &c., but no musical instrument, although they knew traditionally of the *Koauau*, or flute of the Maoris, the use of which, however, was neglected. They had also *Kapa*, a kind of dance, somewhat similar to a Maori *Haka*, in which the people were arranged in two parallel rows one behind the other, the front row swaying from side to side, from the hip joints upwards, in an awkward sidelong manner, and it was accompanied by a song. During the performance, the back row changed places with the front row. It is somewhat difficult to accurately describe such a dance in all its minutiae, having only been witnessed once or twice; but the impression left on me was that, generally speaking, it was tame, and lacked the energy and "go" of a Maori *Haka*; possibly this arose from the quiet habits of the Moriori. It is quite possible, however, had it been represented by younger people, and those accustomed to it, much more energy might have been imparted to the performance. In the long winter nights they varied the monotony by reciting *Ko Matangiao*,\* and all their legends, by way of keeping up the know-

\* *Ko Matangiao* was the name given to all the legends and stories of Hawaiki, in contradistinction to *Hokorongō-tiring'*—hearing of the ears, which referred to events occurring after the canoes left and came to the islands (Chathams). Although I cannot understand wherefore, Tapu asserts that this is *Ko Komatangiao*. It appears contrary to all reason that such should be the case, nor can I find reason to place *Ko* otherwise than as printed in the text.

ledge of their history and traditions, as well as for amusement, but this was generally done in houses set apart for the purpose; when once commenced, the songs and chants were frequently kept up till day-break, so no one could sleep. Unlike their Maori brethren, who had supplies of kumara and taro as their main staple of food, the Morioris had to procure their's almost daily, and their time was well filled up, on the whole, in fishing in all its branches, snaring and killing birds, digging fernroot, cutting firewood, &c. They chipped the bark round the trees intended for firewood, leaving them to die. A very favourite kind of firewood was a long log—dry, but brittle—broken in half, and ignited at the ends, which were worked together until consumed; this saved cutting—a great undertaking with stone axes!

Sometimes a neighbour thievishly inclined would steal some of the trees thus prepared, in which case the owner, indignant at his loss, would level witchcraft against him in the shape of *Te horo no Waihoru\**, a *Karakii*, or incantation, especially intended for firewood stealers, and which was supposed to be very effective.

#### TRIBAL DIVISIONS.

The Morioris were divided into tribes, like many branches of the Polynesians. The word *Ngati*, which precedes the tribal cognomen in New Zealand and Rarotonga was not known in that form to the Morioris, but the other form, *Ati* (Maori), *Etchi* (Moriori)† appears recognisable in the names of some of their tribes, sections of which came in the canoes from Hawaiki to the Chatham Islands, *ex*: Tch Eti-ao‡, Tch Ei-tara§. Tch Eti-ao appears also to assume another form, thus:—T' Etchi-ao, Tchi Eti-kohe. The other names of tribes were Whetšina, Hārua, Makao—divided into Makao-a-uhā and Makao-a-tō||—Matangā, Poutama, and Rauru.

#### RANK.

In each tribe there was a chief who was the eldest born of the principal family, who was called the *Ariki*. Sometimes the *Ariki* was the *Tohunga*, or priest, as well, but not always; all chiefs, indeed all old men of any rank were exceedingly *tapu*; no one ever presumed to pass behind a priest or elder, but always in front. If any one did so inadvertently, the individual whose back was thus desecrated would call out, "My back! My back!" This offence was called *Pikitua*¶. There

\* From *Horo wahii*, dry firewood trees..

† Moriori *Etchi*=*Eti*=Maori *Ati*.

‡ *Ao* or *aw'* (*ā*) evidently = *awa*, *manao* or *manaw'* (*ā*)=heart.

§ *Ei*; this appears to be the other form in combination of *Ngati*=*Ngai*, this in Maori would be *Ngai-tara*—thus *Ngai-terangi* (Maori).

|| *Uhā*, female; *to* (*ā*), male. It does not appear why female should take precedence. There is something akin to this in the Rivers *Waiau-uha* and *Waiau-toa* in New Zealand.

¶ This custom of not passing behind a *Tohunga*, or any sacred person of rank was also common to the Maoris—to do so would have been a grievous insult to any *tapu* person. All this was changed by a Maori *Tohunga* leading his tribe to battle when he placed all his *tapu* with the power of his god in his front, so that the army following might not be injured by the power of the god residing in him—until he ordered the army to close; he then prevented any injurious effects that might otherwise have arisen by going in *front* of him in this case. This appears to explain the meaning of *Pikitua* and *Pikiaro* as held by the Maoris.

are two small rocks at Okahu on the north coast of Chatham Island, where the canoe Rangihoua was wrecked, as tradition asserts, called *Pikitua* and *Pikiaro*, who were members of her crew. These rocks were also called Kiore and Tumoana, and it seems probable that these were the real names, and that *Pikitua* and *Pikiaro* were really *atuas*. The persons so named may have come in Rangihoua, but the names are known to their Maori brethren as mythical personages belonging to Hawaiki.—*Vide* Sir G. Grey's "Nga Moteatea." It is not improbable, from the signification of the names, and from the fact that they were known to both races, that the custom referred to was an old one common to both before their migration from Hawaiki, but retained only by the Morioris. They appear to have been recognised as *Atuas*, or mythological personages, by all.

The Ariki took precedence of all, and no one would dare to meddle with their functions. The Tohungas, or priests, were the most able men of the tribe, and their functions were similar to those of the Maori Tohungas in everything, excepting this, that, as the Morioris did not fight, the Tohungas, of course, did not lead their people in war—a thing that very frequently occurred in New Zealand. There were no other distinctions of rank beyond those mentioned. The common people were called *Raurā*. Slavery was unknown—a natural consequence of there being no wars. There do not appear to have been any Arikis among the women, who exercised the same commanding influence, or took an active part in any matters concerning their tribe, as some of the Maori women of rank did.

#### RIGHTS OF PROPERTY.

Each tribe owned its own section of country, and, as they did not cultivate, such rights resolved themselves into the exclusive privileges to all game, whether birds or fish, found within their bounds, and also to all stranded matter, such as whales, &c. Where whales or other large fish were stranded, it was the duty of the Tohunga to perform the prescribed rights necessary on such occasions, before any of the people were allowed to desecrate the beach on which the fish were either stranded or in the act of stranding. Any one coming by chance, and seeing such an occurrence, went away at once and informed the Tohunga of the district, lest his presence should prevent the fish from stranding. It was considered of the first importance that appropriate invocations and offerings should be made to Pou and Tangaroa, the head of the first fish stranded\* being placed on the *Tuāhu*, sacred to them, to induce a future recurrence of the like good fortune. The stranding of a "school" of Rongomoana—black fish—and all small whales, grampus, &c., was always attributed to the power of the spirit of some one who had died recently, and especially to that of a Rangatira, or Chief. It was not in the power of any common person to send Rongomoana ashore in large numbers; hence when the Tohunga proceeded to view the fish, he ascertained whose spirit or ghost it was that sent them, and thereon recited his incantation, standing by the head of the first fish. He would first mention certain *Pu*—stems—of people, and, while doing so, with the finger extract the eye of the fish. Should this happen at the mention of any

\* From the position of the fish, if there were many, if not by observation, the Tohunga assumed to know which was the first fish stranded.

particular line of ancestry, he at once assumed that he had formed the clue to the sender of the fish. One Tohunga who practised this declared that it was the force of the incantation which extracted the eye, and that it came out without any exertion on his part, but that no one else could perform the same feat. He did not know of any knack in the matter, but thought it was caused by the incantation. The necessary incantations over, all could then come down to the beach, and, after the division, join in cutting up the fish. In this operation people from miles around assisted, such a stranding being considered a great event. There were also certain restricted individual rights to places where birds, fish, &c., were procured, which were transmitted to posterity, but not nearly to so great an extent as amongst the Maoris.

#### RELIGION, WITCHCRAFT, &c.

Like all other branches of the Polynesian race, they possessed the *tapu* in all its forms and terrors, which apparently differed not from the same institution elsewhere. The first fish caught were always kept and thrown on the *Tuāhu*, as an offering (*whakahēre*) to Pou; and so with eels—their heads were cut off and thrown before a *Tuwatu*,\* in some places represented by a stone, but ordinarily by a lump of pumice very rudely shaped to represent a man's head, and which was sacred to Tangaroa and Pou, of whom these rude carvings were symbolical. Fish thus thrown before the *Tuwatu* or the *Tuahu* were left to rot there. It may also be added that people going to fish were *tapu*, and might not eat abroad, but must bring the food home, where a *Taumaha*—thanksgiving—was first offered, then they might eat. If the food was fish, Pauas, and fernroot it might be eaten outside; but if birds, Porure, and Patiki were included, it must be *taumahatia* and eaten inside the house.

Of gods, they had many; numbers were shark gods, but what were the peculiar offices of several of them does not appear clear, and would be difficult to state. The following is a complete list, so far as is known:—

Tu was the god of war; his name was generally so abbreviated, but in some *Karakii* or invocations he received other appellations, such as Tu-matariri—angry face; Tu-matawahi—dreadful face (Maori, Tu-mata-wehi); and so on.

Tane was god of the forest.

Tangaroa, a god of fish.

Pou, a god of fish.

Rongo appears to have been partly the representative god of Rongo-moana, or Blackfish, and not god of cultivation, as with the Maoris; possibly because the Rongo-moana was an article of food.

Heuoro and Maru are referred to in connection with war, and this may be assumed to be their principle function, though Maru was supplicated in healing wounds, severe cuts, or broken bones. Thus Whakatau asks his god Maru, at Te Uru-o-Manono, to open a passage for him.

Tami-ta-ra, the Sun god. It appears doubtful if this may not be Tama-te-ra, and not Tama-whiti-te-ra, as stated by some people.

\* One of the best existing specimens of these is deposited in the Museum in Wellington.

Tamarau-ariki, a shark god.

Tu, a shark god.

Rangi-hiki-waho, a shark god.

Rongo-mai-taurira, the god of lightning, of eels, and "Will of the Wisp."

Tauna.

Rangi-mana.

Rakei-ora.

Tamaroro.

Eho.

Rekautu.

Tumei-o-rangi.

Tamahiwa.

Rakeipa.

Ouenuku.

Nini-a-rangi.

Tahunua.

Wairuarangi.

Tu-i-Hawaiki.

Rongomai-awaiti.

Rangimehoe.

It is said there were many more besides these.

Certain of these gods were represented at various places by carved images. There were five or six of them at Ouenga, on the S.E. coast of the island; amongst them were included Maru and Rongomai. They are said to be hidden in an inaccessible cliff at Tupouranga, and are believed to be made of Totara. It was customary to bind the image of Maru with a plaited rope made of *Pingao* (*Desmoschænus spiralis*), and certain individuals claimed the right to operate on particular parts of the body, each in his turn working downwards from the head, those binding round the head considering themselves the chief people in this office, whatever it implied. This performance was like some in Central Polynesia, where the emblems of the gods were bound round in sinnet. These representatives of divinities were usually kept in caves, or on the burial places (*Tuāhu*), but were generally concealed, for fear of their being stolen. Incantations were offered to these images, but how far they proceeded in their invocations appears uncertain. Although possessed of much sanctity, and much dreaded, they were evidently only emblematical of the gods after whom they were named, and were not idols in the true meaning of the word.

*Makutu*, or witchcraft, was practised and believed in as much as by any other branch of the Polynesians. The causes originating it were various, such as theft, *e.g.*, stealing food; firewood; having intercourse with their neighbours' wives; jealousy and curses; for any of which witchcraft was practised, but with the strange effect that the spirit of the person bewitched returned from the Shades, and in its turn killed the bewitcher—a circumstance which nevertheless did not appear to deter them from the practice of the art.

With reference to the subjoined collection of Moriori traditions and legends, the first attempt to gather them was made in 1868 and 1869. They were then written both in Maori and Moriori, as the Morioris spoke Maori generally at that time, although the old people could speak their own language, and gave all the incantations in that tongue.

The collection has been increased since then from time to time, as occasion offered, but great difficulty has been experienced in the translation of many words now either archaic or obsolete, which the Morioris repeated with fidelity as handed down to them, but appeared quite unable to give the meaning of in Maori, whatever sense the words may have conveyed to their own minds. Many of the translations *then* given were quite incorrect. It is proposed to treat each subject as far as possible in its sequence, and exhaustively, so far as the material—which is somewhat fragmentary—will permit. Commencing with the “beginning,” the existence of Rangi and Pāpā—heaven and earth—who dwelt in darkness, until separated by Rangi-tokona—heaven-separated, or propped up—not Tu-matauenga, as with the Maoris. Tu-matauenga appears on the scene some considerable time after the creation of man, or, perhaps, more correctly, of the Whanau-o-te-rangi—the heaven-born—of one of which he was the great grandchild.

The creation of man—Tu, standing erect—the forming of him under the similitude of a tree, by heaping up earth out of Pāpā—earth, foundation—follows. Subsequently the “gathering in,” the placing of the spirit in the body thus formed, causing life, with the accompanying incantations, comes next.

After the story of the creation of man and the “heaven-born,” the story of Maui and Mauhika\* is set forth—Maui’s going to Mauhika to get fire; his tying the sun, and killing, by witchcraft, his wife Rohe, who was the sun’s sister, and for her beauty was likened to his rays. Her spirit returned, however, from the Shades and killed Maui; hence death, witchcraft, and all the evils men are subject to, came into the world.† Contrary to the Maori tradition of Maui (wherein Maui-tikitiki-o-Taranga, the youngest of the family, was the actor), it was the eldest Maui—Mani-mua—according to the Morioris, who tied the sun. Among other doings of Maui, was the trick he played on the people of Tangarō Monipū.‡ These people were supposed to be represented by the vermin and insects which, on a still night, startled by a passer-by, are heard to rustle and fall down from the trees. Maui discovered them to be people.

The Moriori genealogy, if possible, will be dealt with next, as it was considered by them to be of the first importance, and that everything was subordinate to it. Comparing the Moriori genealogies with those of the Maoris, it seems strange that such a difference should exist in the number of generations from the time of leaving Hawaiki. Practically, Maori genealogy begins with New Zealand. Excluding the parent left in Hawaiki, the so-called generations prior to him or her are periods of “nothingness,” and the like. No attempt is made (or recorded) to bridge the long period antecedent to their coming from Hawaiki. This the Moriori genealogy attempts to do, starting

\* *Mahuika*, in Maori traditions.

† The Maori story of Maui’s death is quite different.

‡ Also known as *Motipū*. It does not appear clear what this name means; possibly it comes from *Tūpū(a)*, weird-like, elfish.



with the children of Rangī and Papa, "the heaven-born," and thence descending in succession until the departure of their canoes from Hawaiki.\*

Their incantations, and all information collected in respect of birth, marriage and death—many of the rites of which are closely allied to those of the Maori—will be given. Both races laced up the bodies of their dead chiefs, or people of rank, in coffins hollowed out like a small canoe, with a corresponding piece as a lid, along the edges of which holes were made to permit of lacing up. These were called *Pāpā* by the Maoris, and *Hakānā* by the Morioris. One of these Moriori *Hakānā*, made of Totara, may be seen in the Wellington Museum.

To the arrival of their canoes in the island, and its discovery by them, may be added its first *discovery* by Lieut. Broughton, and the Moriori version of the same.†

The incantations for war are very numerous, and show a great likeness in general character to those of the Maori; and there are a considerable number of legends called *Ko Matangi-ao*—wind of light, or dawn of existence—treating of matters which happened in Hawaiki. Some relate to feuds, which were said to be the causes of their leaving Hawaiki; such is the story of *Manaii*,‡ recording the infidelity of his wife, and the making of spears, which closely resembles in many respects the Maori story. The burning of *Ta Uru-o-Monono* § also resembles, in general features, the Maori account of the same incidents, together with the wail of *Pukura* || for her son. The last battle among themselves, prior to the leaving of the *Rangihoua* and *Rangimata* canoes, does not appear to be known to the Maoris, nor the names of those taking part in these scenes. From the time when these canoes left began the series of stories called *Hokorōngō tiring'*—hearing of the ears—in contradistinction to the former, "dawn of existence." There are also several other subjects, which need not be particularised, but will be treated of in connexion with the incantations referring to the same.

The description and translation of the traditions, incantations, &c., will adhere as closely as possible to the idioms and structure of the Moriori language; by so doing, it is believed they will be of more value to those who wish to compare the language minutely with that of the Maori.

\* We cannot agree with Mr. Shand in this. Whilst it may be true of many genealogies, it certainly is not so for others. We have in our possession several which go back for a great many generations prior to the *heke* from Hawaiki.  
—EDITORS.

† Lieut. Broughton's visit is alluded to as, "*Ko tere i tapatahi a kura*," or the 'wonderful advent.'

‡ *Manaiia* in Maori.

§ *Te Uru-o-Manono* in the Maori story.

Maori, *Apakura*.





## FOUR ANIWAN SONGS.

BY THE REV. W. GRAY, OF WEASISI, TANNA, NEW HEBRIDES.

### INTRODUCTION.

**A** NIWA (New Hebrides) is the spelling adopted by missionaries. The natives themselves spell it Niwa or Niua—the last form being undoubtedly the most correct. The people are divided into two parties, the Yefotuma and the Surama. The Yefotuma occupy the south side of the island, and the Surama the north side. There is a corresponding dialectic difference. Natshia, the teacher who wrote out these songs for me some years ago, belongs to the Yefotuma. Nalausi, the teacher who now acts as my pundit, belongs to the Surama, and is a much younger man than Natshia, consequently knows much less of ancient heathenism. Natshia wrote these songs for me years ago, when I knew nothing of the Aniwan language. When I took these songs in hand now, I had to get the aid of Nalausi. Natshia wrote them out in the following order,—D, C, A, B. By the advice of Nalausi I arranged the songs as in the text, being under the impression that C formed a part of A and B. This I find is not the case. A, B, and D are fishing songs. D is a Tanna song in Aniwan garb. C may be called a war song. It is to be noted that a knowledge of the practices of the people and the history of each song are necessary to fully understand the allusions they contain.

### TRANSLATION.

#### A. GORO SACI WARUKAGA<sup>a</sup>.

1 *Fisherman* : Ta po o !

*Chorus* : Hoo ra.

2 *F.* Kuale<sup>a</sup>, Kuale e !

*Ch.* Hi a waleiko<sup>a</sup>

Ho Kuale, Kuale e !

Hi a waleiko !

3 *F.* Kuale, Kuale e !

*Ch.* Erafa, ne peceni<sup>b</sup> !

Kuale, Kuale e !

Hi a waleiko<sup>c</sup> !

#### A. SONG OF SAGI WARUKANGA.

1 *Fisherman* : The bait !

*Chorus* : Hurtah !

2 *F.* Kuale, Kuale e !

*Ch.* Holloa there Waleiko !

Ho Kuale, Kuale e !

Holloa there Waleiko !

3 *F.* Kuale, Kuale e !

*Ch.* Good ; the whole hog !

Kuale, Kuale e !

Holloa there, Waleiko !

## 4 F. Kuale, Kuale e !

*Ch.* Ansa' ne serea !  
Kuale, Kuale e !  
Hi a Waleiko !

## 5 F. Kuale, Kuale e !

*Ch.* Roavage kamore.  
Kuale, Kuale e !  
Hi a waleiko !

## 6 F. Kuale, Kuale e !

*Ch.* Raufecina kasafe !  
Kuale, Kuale e !  
Hi a waleiko !

## 4 F. Kuale, Kuale e

*Ch.* Bad ; the thing that bites !  
Kuale, Kuale e !  
Holloa there, Waleiko !

## 5 F. Kuale, Kuale e !

*Ch.* Give (the bait) ; he took (it)  
off !  
Kuale, Kuale e !  
Holloa there, Waleiko !

## 6 F. Kuale, Kuale e !

*Ch.* You must be hooked hard !  
Kuale, Kuale e !  
Holloa there, Waleiko !

B<sup>o</sup>.

1 Cici<sup>10</sup> sa tama rokoriko<sup>10</sup> !  
Hi a waleiko,  
Ho o waleiko,  
Hi a waleiko !

2 Cici<sup>10</sup> mapo<sup>17</sup> i mafori !  
Hi a waleiko,  
Ho o waleiko,  
Hi a waleiko !

3 Cici<sup>10</sup> ma tatau tama<sup>10</sup> !  
Hi a waleiko,  
Ho o waleiko,  
Hi a waleiko !

4 Furusen<sup>11</sup> fanau<sup>10</sup> ta roro !  
Hi a waleiko,  
Ho o waleiko,  
Hi a waleiko !

5 Niantshitshi<sup>11</sup> ta farau-papa<sup>12</sup> !  
Hi a waleiko,  
Ho o waleiko,  
Hi a waleiko !

## B.

1 (Thou art) a gigisa, child of the early  
dawn !  
Holloa there, Waleiko,  
Ho there, Waleiko,  
Holloa there, Waleiko !

2 (Thou art) a gigi, when it nights upon  
his wanderings !  
Holloa there, Waleiko,  
Ho there, Waleiko,  
Holloa there, Waleiko !

3 (Thou art) the gigi and thy child !  
Holloa there, Waleiko,  
Ho there, Waleiko,  
Holloa there, Waleiko !

4 (Thou art) a silver-eye who breeds  
under the shelter of the banian !  
Holloa there, Waleiko,  
Ho there, Waleiko,  
Holloa there, Waleiko !

5 He-has-beaten-his-tail on the side of  
the canoe !  
Holloa there, Waleiko,  
Ho there, Waleiko,  
Holloa there, Waleiko !

C<sup>13</sup>.

1 Meilaka iravau<sup>14</sup>  
Eitafeipa<sup>15</sup> tapu,  
Ma fano ici ta koro.  
Keinirowokoia<sup>20</sup> aniu,  
Niutori akuru  
Tucumai ikoua.

2 Pe<sup>21</sup> afasao refu<sup>22</sup>,  
Nokoamoamo(ae),  
Tagata keipe,  
Rovetea<sup>23</sup> cioua.  
Vetea<sup>24</sup> ipakua  
Nikoioe ia ragutu ?

## C.

1 I am shutting myself in  
With the sacred gate,  
And go inside the encircling-fence ;  
Husk coconuts,  
Pluck break-fruit,  
That I may speak the result to you.

2 That the report was false,  
And went on spreading,  
A person intended that  
He would let it loose upon you ;  
Let loose, how could it thus  
Sit upon the lip ?

3 Tucua<sup>26</sup> fasao  
Rofakaturia  
I mau, rofariki  
Lago vaka, ta safu  
Tao, nikorava,  
I Futuna.

3 To give the command  
That would close it  
To the, lay down level  
The small sticks for the canoe; take  
away  
The spear; it is enough  
At Futuna.

4 Fatahia<sup>26</sup> agaruna<sup>27</sup>  
Tuseketahia<sup>28</sup> nokolifa  
Iki muri, keipe  
Rofatahi Ataraua<sup>29</sup>.  
Ta tai marino  
Nokoliseria rau nea.

4 Roll over do the breakers,  
The heaped up wall of sea,  
Comes after, that it may  
Break on Atarau.  
The sea is calm  
While it washes over the grass.

5 Nokofatahi ta garu  
Iotoua merofatahi  
Motatou i ma tupun<sup>31</sup>  
O toua, ta peau<sup>32</sup>  
Ta manatea ta garu.  
Kaogegaea<sup>33</sup>.

5 While it rolls over does the breaker  
Upon your land, that it may break  
For us three, against the ancestor  
Of us both. The wave  
(Passes) out on the ocean, the breaker  
Apes the hatred of a wilful wife.

## D. ANIWAN TURTLE SONG.

Aku<sup>34</sup>, aku, aku;  
Pavega<sup>34</sup> efaku—  
Riaba, he o o  
Rēpēn<sup>35</sup> mamaran<sup>35</sup>, he o o.

## ANIWAN TURTLE SONG.

Turtle, turtle, turtle;  
The shark has caused  
To be feet, ho ho;  
It is night and it days, ho ho.

## NOTES ON ANIWAN SONGS.

1. Sung by the man who catches the fish. The others with him in the canoe follow in chorus. Of Song of Kualii in *Journal of the Polynesian Society*, Vol. II., p. 160, *pu* in line 14.

2. Kualii, *Journal of the Polynesian Society*, Vol. II., p. 160. The *e* may be musical.

3. Warukaga is the name of this fish on land. It is as big as a shark, and blackish. Tlabén here on Tanna.

4. Waleiko is the name given to the fish in the sea, and till he is brought ashore.

5. When the fish is a large one this verse is used, so that the people in the other canoes can know and render help. When the fish is a small one verse 4 is used, and the other canoes need not render help. See 7.

6. Waleiko = Kuale.

7. Nalausi writes *esa*. See 5. No explanation is given as to the origin of the expression. *Ne peceni*, means, being smooth all over, that is, not cut. Hence *ne serea* is the opposite—the thing cut, that is, a part. So a small fish.

8. *re* I cannot explain.

9. This is evidently a song for the Warukaga when in the canoe.

10. Nalausi supplies *Waleiko*, and takes *cicisa* as a verb. This, I think, is a mistake. *Cicisa* (the smaller) and *cici* are varieties of the titmouse, who chirp about or before daylight. I have retained these words. I think the intention is to compare the captive fish to the tiny, helpless tit.

11. Nalausi supplies nothing here. The *furuseu* is a larger bird than the *cici*, seeks its food at early morning, but not till it is light, and also in the evening when fine after sunset. It is a great fruit eater, has a yellowish plumage and white ring round the eye. It is like the "silver-eye" of Australia, hence I have used this word.

12. The sign of death, hence the song ends.

13. See introduction. This song describes how the Muse is won.

14. A contraction I cannot explain. The whole of the words in this verse are spoken by the poet, who is asked to compose a song for a man who is nearly beaten in war. So I think

15. The poet shuts himself off that he may come under the spell of the Muse. Hence the "sacred gate."

16. There is some doubt as to the form of this word. Is it *tama rokoriko*, as in the text, or *ta markoriko* as written by Nalauai—the word used by Yefotuma? The *Surama* use *maramrama*.

17. *Mapo*. "And night falls." A difficult line to translate.

18. *Tshau tama*. Not a modern form; perhaps Futunese.

19. *Fanau* is used of lower animals, *faréré* of a woman. It is suggested that the *cici* is the offspring of Warukaga.

20. Directions by the poet. The things named, and others, like the scented croton, are put in a sealed basket and given to the poet, with a message as to the nature of the song. The message may be from one individual or more.

21. *Pe* is usually citative, but often hard to translate. Here it refers to the message given to the poet.

22. "A false report." The *casus belli*.

23. "Untied." Of an evil report let loose.

24. The poet reproaches the scandal-mongers.

25. Key-note of another message, or a part of the one given. The meaning of the whole verse is obscure; probably refers to making an end of war. Whether the Island of Futuna is meant or a landing on Aniwa, is uncertain.

26. Verses 4 and 5 are descriptive of war and peace. It is not certain if the two persons referred to are friends or foes.

27. Sea breaking just outside a reef.

28. Boys and youths play floating on the breakers on a board.

30. Name of a rock on Aniwa.

31. Not certain as to the meaning.

32. A wave that threatens to engulf a canoe, but passes through skilful steering.

33. Hatred of a woman who dislikes her husband. Perhaps *casus belli*.

34. *Yaku* and *pavega*, Tanna words, Kwamera dialect, for turtle and shark. It is suspected that *riaba* is also a Kwamera word.

35. Both Kwamera words.

#### VOCABULARY.

amoomoa, *v.*, spread as a report.

Ataraua, *n.*, name of a rock on Aniwa.

cicisa, *n.*, small titmouse.

cici, *n.*, titmouse.

citafeipa, *n.*, gate, *prob.*, poet-form.

fecina, *v.*, be hooked.

fo, *v.*, bow, stoop.

furuseu, *n.*, a titmouse, "silver-eye."

fanau, *v.*, breed, of lower animals.

faraupapa, *n.*, side of the canoe.

fakaturia, *v.*, blame the wrong person.

fariki, or firikia, *v.*, lay something to level the path.

fariki lago, *v.*, lay stick to draw a canoe over.

fatshia, *v.*, roll over and break as a billow.

fakariaba, *v.*, make feet; Aniwanised Tanna word.

garu, and garuna, *n.*, breaker.

gegaea, *n.*, the hatred of a woman who dislikes her husband.

hoora, see Warukaga, line 2.

ho, see Warukaga, line 2.

hia, *interj.*, holla there!

ioi, or iki, *comp. prep.*, at towards.

ikoua, or loaua, for iakoua, etc., *per. pro.*, to you.

imau, *per. pro.*, against thee.

iotoua, *poss. pro.*, at your home.

Kuale, see Warukaga.

kasafe, *adv.*? tightly.

koro, *n.*, enclosure.

koia, *v.*, husk a coconut.

kuru, *n.*, bread-fruit.

keipe, *v.*, would say that.

koice, *v.*, perch as a bird; used of talk one hears; gossip sits on the lip.

laka, *n.*, a style, gateway.

mai, *directive part*; after verbs for 2nd person.

muri, *v.*, follow after, last.

marino, *adj.*, calm, peaceful.

mero (fetshia), and might (roll over).

manatea, *n.*, and *adj.*, open sky, or sea.

motatou, *prep.*, and *poss. pro.*, 1st person, trial, for us three.

nokofori, *v.*, go round.

ne, *n.*, thing; often nea.

niautshitshi, *v.*, said to be poet-form of tshitshi, tap with the side of a stick.

nirowokoia, *v.*, poet-form of koia, wh. see.

niu, *n.*, coconut.

niutori, *v.*, poet-form of tori(a), pluck as fruit.

(noko)lifa, *n.*, a billow just before it breaks: noko is *prov. verb*.

otatou, or otato, *poss. pro.*, 1st person, trial, belonging to us three.

otoua, or otaowa, *poss. pro.*, 1st person, belonging to us both.

po, *n.*, night.  
 peeseni, *adj.*, complete.  
 pe, *v.*, saying that; used before a quotation.  
 peau, *n.*, wave.  
 reffa, rifa, and rafa, *adj.*, good.  
 refu, *adj.*, false.  
 ragutu, *n.*, the lips.  
 rava, *v.*, enough, that will do.  
 rau, *n.*, leaf.  
 raunea, *n.*, all kinds of small plants.  
 sa, *adj.*, bad.  
 sore, *adj.*, great, large.  
 sisi, *adj.*, small, little.  
 serea, *v.*, out, write.  
 safu, *v.*, hand out.  
 seria, *v.*, flood, wash over.  
 ta poo, see Warukaga.

tama rokoriko, *n.*, early dawn.  
 taoa, *n.*, banian.  
 ta roro, *n.*, shade or shelter of the banian.  
 tshitsi, *v.*, tap sidewise with the end of a stick.  
 tapu, *adj.*, sacred.  
 tori, *v.*, pluck as fruit.  
 tuoua, *v.*, speak.  
 tuoumai, *v.*, speak to thee or you.  
 tuoukage, *v.*, speak to him.  
 tao, *n.*, spear.  
 tureketshia, *v.*, heap up as water.  
 tupun, *n.*, ancestor.  
 vetea, *v.*, untie, loose.  
 warukaga, *n.*, a large fish, perhaps a shark. See the song.  
 waleiko, *n.*, sea name of the warukaga.





## KO HINEPOPO.

NA E. W. PAKAUWERA.

**K**O Te Hiki-paroa, ko te tuakana tera ; ko Manini-pounamu, ko te teina tera. I noho i a Manini-pounamu te wahine nei, a Hinepopo. Ka moe a Manini raua ko tana wahine—ko to raua nohoanga, i konei, i tenei motu. I tetei ra ka warea te wahine e te moe, a, ao rawa ake, kua riro te tane, kua mahue iho te wahine. Katahi ka rere te tane ki runga ki te waka a, ka u atu ki Rangitoto. I riro katoa te iwi o te kainga i te tane raka. Katahi te wahine ra ka ara ake, ka mea ki te whai atu i muri i tana tane. I muri, ka karakia te wahine ra i a ia. Ka mutu te karakia, ka whakatata i a ia ki te taha o te waitai. Katahi ka wehea e ia te taha mo te taniwha, he maro ; ka wehea hoki e ia te taha mo te hapuku. Katahi ka timata te wahine ra ki te kau, a, roa noa ka u rawa atu ki Toka Kotuku i te puaha o te awa e tika ki Picton. Ka tae ki reira, ka unuhia tetei o nga maro, katahi ka whakakiia ki te taha o te wahi hapuku. Katahi ka kau atu ano, ka tae ki Papanui-a-Putā (in Pelorus Sound). Katahi ka unuhia tetei o nga maro, ka whakakiia ki te taha o te taniwha. Ko tetei o nga maro kei te wahi hapuku. Katahi ka kau, ka u atu ki Rangitoto. Te unga atu ki uta, kei te whare tonu o tona matua. Katahi ka tangi te wahine ra. Ka whakarongo te matua ki te wahine e tangi ra kei te hopua\* o te whare e tangi ana. Katahi ia ka karanga ake ; “Ko wai koe.” Kahore i ki mai te wahine ra. Ka ui atu ano te matua ; “Ko wai koe.” Katahi ka hamumu iho te waha ; “Ko au tenei, ko te wahine i whakarereā atu i tera motu.” Katahi ka mohio te matua : “E, ko taku tamahine !” Katahi raua ko te matua ka taki (tangi) marire. Ka mutu te tangi ka ui atu te tamahine : “Kaore ranei he ope i tae mai ki konei ?” Ka ki mai te matua : “Kua tae mai.” Ka ui atu ano te matua ; “Nawai koe i kawē mai ?” Ka ki mai te wahine, a Hinepopo : “I kau mai au i te moana.” Ka mea atu te matua : “Kotahi rau o nga tangata i tae mai ; tokorua hoki nga rangatira.” Ka ui mai te wahine ; “Ko wai ma nga rangatira ?” Ka ki atu ; “Ko Hiki-paroa raua ko Manini-pounamu.”

Ka karanga atu te wahine ki tetei o nga tangata kia haere ki te mea atu ki te iwi me haere ki te hi hapuku. Ka ki mai nga tangata ; “Ae, me haere tatou.” Katahi te rau tangata ka haere, ka haere ake

\* Hopua = whakamahau.

hoki te wahine. Ka ki atu te wahine ki tona matua; "Tetehi waka hoki mo taua." Ka whakaae te matua. I te ata ka manu nga waka ki te wai. Ka haere a Hine-popo raua ko tona matua; kotahi to raua waka. Ka haere hoki a Manini-pounamu raua ko Te Hiki-paroa ki runga ki to raua nei waka; e wha nga waka o ratou. Ka hoe ratou ki waho ki te moana, ka u atu ki te Papanui-a-Puta. Ka tae ki reira ki te taha o te kowhatu, ka wehea te taha hapuku ki a raua ko te matua, ka wehea te taha taniwha ki nga tangata tokorua, ki a Hiki-paroa raua ko Manini-pounamu.

Katahi ka puta tetehi hau nui, ka kawhakina nga waka nei ki te moana tere haere ai, ka aia haeretia e te hau nunui. Ka hoki te waka a Hine-popo raua ko tona matua, ka hoki ki Rangitoto. Ka mate te rau tangata i te moana nui nei, a, kotahi te waka i kawhakina ra e te hau i pae atu ki Hawaiki; tokorua nga tangata i ora, ko Te Hiki-paroa raua ko tono teina; i pae ano ki uta. Ko te nuinga o nga tangata i paremo ki te moana.

Te paenga atu ki uta ka roko atu tetehi ruahine i roto i te ana e noho ana, he ruaki tonu ana mahi. Katahi ka ki atu nga tokorua ra; "He aha kei a koe?" Ka whakahokia atu e te ruahine ra; "Ko maua ko tenei iwi kua pau katoa i te taniwha, te kai. Ka korero ano taua ruahine ra ka mea: "E kore pea e mate taua ika i a korua?" Ka ki mai a Te Hiki-paroa: "Ka mate i a maua pea?" Ka mea te ruahine; "E kore e mate, e hao ana i ana pakikau (peke)!" Ka ki a Te Hiki-paroa ka mate raua i te kai. Ka tahu a Hiki-paroa i te ahi, ka ka te ahi, ka ruaki te ruahine ra, ka mate hoki i te paoa, kahore tera iwi e mohio ki tena mea te ahi, ka karanga atu kia tineaia ta raua ahi, kei te ruaki ia. Ka maoa te kai ka purua e nga tangata ra he kai ki te waha o te ruahine. Ka kai taua ruahine ra, a katahi ia ka ruaki, ka ki mai, kaore ratou e kai i te kai maoa. Na! kahore he taka kai a tera iwi, he kai mata anake, mehemea ka maoa te kai ka ruaki tonu te tangata.

Ka ki mai taua ruahine: "Ko taua taniwha, e kai nei i a matou e kore e mate i a korua." Ka ki mai a Te Hiki-paroa, ka mate i a raua ko tona teina. Ka ki te ruahine: "Mehemea ka mate i a korua, ka hoatu i taku tamahine ma korua." Ka rere ta te tuakana: "Maku te wahine." Ka ki atu te ruahine: "Me haere korua, me oma, kia kite au i te mea tere o korua." Katahi ka whakariterite nga tangata tokorua, a Te Hiki-paroa raua ko Manini-pounamu ki te oma. Katahi ka oma, a ka puta a Manini. Titiro atu te ruahine ra ka karanga: "Hoki mai." Ka hoki mai raua. Ka mea atu te ruahine ra: "Kotahi te mea tere o korua, ko te teina." Ka ki atu ano: "To teina e tuku kia haere hei kai ma te taniwha." Ka korero hoki ki a raua kia haka (hanga) he whare ma raua. Ka ki atu te ruahine ki a Manini-pounamu: "Kia oti ta korua whare, me haere koe; kia tae ki te hiwi whakamutunga mai hei kona ka karanga ra koe. Ka kite iho koe e hao ana te ika, ka kite koe, a, hei kona karanga ai koe. Engari, kia tere to haere kei mau koe." Ka tae atu a Manini ki te hiwi whakamutunga i kiia ra, ka karanga atu ia, kahore i rongo te taniwha. Ka karanga ano, "E-e-a!" katahi ka rongo taua ika. No te hurihanga mai o tetehi o nga peke, katahi ka rere a Manini-pounamu, ka karanga ano, "E-e-a!" Katahi ka mohio te taniwha ra he tangata. Katahi ka hoki tera peke, ka hao i te tangata ra kia mate. No te tihaonga o tera pakikau ka rere te tangata ra, ka tae ki te hiwi tuatoru, tihaa ana e te ika, tae ana ki te wha, kua tapoko te tangata



ra ki roto ki te rua i mahia ai e raua ko te tuakana. Katahi ka rurutia e te ika. Katahi ka torona tetei peke, ka tutakina mai, ka torona tetei, ka tutaki te rua, ka tapahia te peke e te tangata ra ka motu. Ka motu tenei peke ka whawhao ko tetei, ka motu, ka mate taua ika. Katahi ka kotia taua ika; kei roto e takoto ana te wahine me te tamaiti kei runga i tona tuara, me nga tane me nga wahine, kei roto i te puku o taua wairangi e pukei ana. Ka mate te ika ra.

Katahi ka karanga te wahine ki nga tokorua kia haere ki te kainga. Ka tae ki reira katahi ka whiua nga tangata. Ka korerotia e taua ruahine ra. "Ko te ika ra, kua mate." Katahi ka koa taua iwi ra, mo te mea kua mate te ika nana ratou i kai.

Ka huihui nga tangata ki te kai. Ka ka te ahi a nga tokorua ra, no te kanga o te ahi, katahi ka ruaki ratou katoa. Ka mutu te ruaki, katahi te ruahine ka karanga atu ki nga tangata; "E tu te haka, kia kore e ngaro taku koti-ro." Ka tu nga tangata ki te haka. He kura, ara, he pohoi whero kei nga taringa. Kei te tautohetohe nga tangata tokorua nei, a Te Hiki-paroa raua ko Manini-pounamu. Ka ki atu te tuakana mana te wahine, ka ki mai te teina "Kao" mana ke. Ka ki atu te ruahine: "Ma te teina te wahine, nana hoki i tiki te ika i arahi mai." Katahi ka rere taua wahine ra o waho o te kapa e haka ra. Ka rere te tuakana ki te wahine, engari ka mau te wahine i te teina. Ka moe taua wahine i te teina, ka wehea to raua whare, ka noho ke atu te tuakana.

No te haputanga o te wahine, ka tae ki te rua o nga marama e hapu ana, ka whakataka ka haere atu nga wahine, e rua tekau. Ka roko atu taua wahine i roto i te whare e noho ana. I haere atu nga wahine ki reira ki te pokai i te puku o tera e hapu ra. Kua riro te tane ki te maona. Katahi ka karanga atu te wahine ra: "Me haere koutou, me hoki, kei te ngaro taku tane, kei te maona, engari kia tae mai ia me hoki mai koutou." Heoi, ka tae mai te tane, ka korerotia atu e te wahine; "Kua tae mai nga wahine e rua tekau ki konei." Katahi ka ui atu te tane ra; "I haere mai ki te aha?" Ka mea mai te wahine; "I haere mai ki te pokai i taku puku, kia puta taku tamaiti ki waho." Katahi ka ki atu te tane; "Kauaka ra e pokaia." Ka haere ano taua tangata, a Manini-pounamu ki te moana. I muri i a ia ka haere mai ano nga wahine, ka tae mai ki te whare. Katahi ka ki atu te wahine ra; "Kahore e pai kia pokaia taku tamaiti, kei te riri taku tane." Katahi ka ki atu nga wahine ra; "Ka mate ra koe!" Na, ka moe te wahine ki roto i te whare, e moe ana ia ka pokaia tona puku e nga wahine, ka puta te tamaiti, a, ka mate ra ko te whaea. Te hokinga mai o te tane kua mate ke tana wahine. Ka mea te tangata kia patupatua taua iwi mo te kohuru i tona wahine. Ka tangi te tangata ra ki tona wahine. Ka mutu tenei korero.

## THE STORY OF HINE-POPO.

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TRANSLATED BY S. PERCY SMITH.

THE Hiki-paroa was the elder brother, Manini-pounamu the younger. Manini-pounamu was married to a woman named Hine-popo; Manini-pounamu and his wife lived together on this island (the North Island). On one occasion the wife over-slept herself, and when she awoke, her husband had gone, leaving the wife behind. The husband sailed away in his canoe, and landed at Rangitoto, D'Urville Island, on the south side of Cook's Straits. All the people of the village were taken away by the husband. After the wife had arisen, she determined to follow after her husband, so she proceeded to recite incantations over herself, which ended, she drew near to the sea-side. She then recited an incantation called a *Maro*, calling on the Taniwhas, or sea monsters for help, and did the same for the Hapuku, or Codfish.\* The woman then started to swim, and after a long time she landed at Toka-Kotuku, at the mouth of Queen Charlotte Sound. Arrived there, she drew forth one of the *Maros* and repeated it in the place of the Hapuku. She then swam on, and reached the Papanui-a-Putā, just outside Pelorous Sound. Here she drew forth another of the *Maros* and repeated it for the Taniwhas, the other having been used at the place of the Hapuku. She swam on again and reached Rangitoto. The place where she landed was precisely at the house of her father; here she commenced to cry, whilst the father listened as she sobbed aloud in the porch of the house. He called out, "Who are you?" The woman said nothing. The father again said "Who are you?"; she then replied, "It is I, the woman who was abandoned on the other Island." The father then knew who it was, and said, "O! it is my daughter!" So the parent and the daughter cried over one another, and when they had finished the daughter asked, "Has not a party of people arrived here?" The father replied, "They have arrived," and asked, "Who brought you here?" The daughter replied, "I swam here over the sea!" The father then said, "There are one hundred men who came with two chiefs." Said the daughter, "Who are the chiefs?" to which the parent replied, "Te Hiki-paroa and Manini-pounamu."

The woman (Hine-popo) then requested one of the men to tell the people to go and catch Hapuku, to which they all replied, "Yes, we will all go," and proceeded to make their preparations whilst the

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\* The exact meaning of this expression is not conveyed by the translation; the incantation addressed to the Taniwha or Sea Monsters, was to invoke their aid in raising the storm referred to later on, and that addressed to the Hapuku, or Codfish, to secure a plentiful supply on the fishing expedition in which Hine-popo took part shortly after. She raised the storm in order to be revenged on her husband and his brother for their abandonment of her.

woman did the same on her part. She said to her father, "Let us have a canoe to ourselves," to which he consented. In the morning, all the canoes were launched, Hine-popo and her father being in their own canoe, Manini-pounamu and Te Hiki-paroa also went in theirs; there were four of them in all. They paddled away out to sea, and came to Papanui-a-Putā, and on their arrival at the side of the reef, the incantation for the Hapuku was portioned off to the woman and her father, whilst that portion for the Taniwha was separated for the two men Hiki-paroa, and Manini-pounamu.

All at once there arose a great storm, which driving the canoes before it caused them to be carried out to sea by the force of the wind, but the canoe of Hine-popo and her father succeeded in reaching Rangitoto, whilst the hundred men in the other canoes were drowned, one canoe only of those driven off was stranded at Hawaiiki, viz:—that which contained Te Hiki-paroa and his younger brother, the other people were all drowned.\*

At the place where the two brothers were stranded, they found an old woman dwelling in a cave, who was constantly vomiting. Said the two to her, "What is the matter with you?" The old woman replied, "All the people of this place have been consumed—eaten up—by a Taniwha," She added, "You two will not be able possibly to kill that monster." Te Hiki-paroa replied, "We can kill it probably." The old woman said, "You will not be able to kill it—it will enclose you with its wings!" Te Hiki-paroa then said they were starving, and proceeded to light a fire, and when it had burnt up, the old woman began to vomit, being overpowered by the smoke, for that people was unacquainted with fire. She called out to them to put out their fire as it made her sick. When the food was cooked they filled the old woman's mouth with some of it, but when she tasted it she again vomited, and said they never ate cooked food. Behold! that people never cook food, but eat it raw; if they touch cooked food it immediately makes them sick.

After a time, the old woman said, "That Taniwha will never be killed by you two;" but Te Hiki-paroa replied that he and his younger brother could accomplish it. Said the old woman, "If you are able to kill it, I will give you my daughter." "The woman shall be mine," immediately replied the elder brother. The old woman then said, "Both of you shall run a race, that I may see which is the fleetest." So the two men, Te Hiki-paroa and Manini-pounamu, prepared to run, and in the race which followed, Manini-pounamu won. When the old woman saw this she called out, "Come back!" and when they had returned, she said, "One of you is faster than the other—the younger brother." She added, "Your younger brother shall go as a lure for the Taniwha." The old woman then told them to build a house for themselves, and said to Manini-pounamu, "When you have furnished your house, do you go; when you arrive at the last ridge of hills, there call out; if you see the Taniwha in the act of surrounding† then shout out, but be very quick

\* The story does not tell us how long it took for the canoe to drift to Hawaiiki, a place supposed to be somewhere in the far Pacific, but we must suppose Hine-popo's incantations to have been sufficiently potent to overcome both time and space.

† We have no English word equivalent to *hao*, it usually means, to enclose a space with a net, as with a siene, in catching fish.

in returning lest you be caught." When Manini-pounamu reached the last ridge which he had been told of, he shouted out, but the Taniwha did not hear. He shouted again, "E, E, A!" then the monster heard. As he swung round one of his wings, Manini-pounamu ran forward, calling out "E, E, A!" The Taniwha then knew it was a man; with the other wing he attempted to enclose the man within it to kill him. When he swung round the first wing, the man fled, and at the third ridge, the Taniwha swung round the other wing. Arrived at the fourth ridge, the man entered the pit which had been made by the brothers, then the monster caused the earth to shake, and advanced one of its claws, and closed up one side; he then advanced another and closed up the other side of the pit. The man then severed one claw, but the monster inserted the other, which was also cut off, and the monster was killed. The monster was then cut up; inside him were seen women with their children on their backs,\* and men, and women, all heaped together. So the monster died.

After this the old woman invited the two brothers to the village, and on their arrival all the people assembled, whilst the old woman addressed them, saying: "The monster has been killed!" So all the people were greatly rejoiced on account of the death of the monster which had consumed their relatives and friends.

Everyone then assembled to partake of food, whilst the two brothers lit their fire, which on burning up, caused the whole of the people to be sick. When they had recovered from this, the old woman said to the people, "Perform the dance, so that my daughter's accomplishments may not be lost to view." So they all commenced the dance, wearing balls of red feathers as ornaments in their ears. The two men, Te Hiki-paroa and Manini-pounamu, both contended for the young lady; the elder declared she should be his, the younger refusing, saying he would have her. Then spoke the old woman, "The younger brother shall have the girl, it was he who enticed the monster to his death." So the girl left the ranks of dancers, whilst the elder brother advanced to seize her, but she was secured by the younger brother. Then she was married to the younger brother, and they occupied a separate house, whilst the elder brother dwelt in a different place.

After a time, when the woman had been *enceinte* for two months, a party of twenty women went to visit her; they found the woman sitting in her house. The purpose for which they went was to rip open the woman. Her husband at that time was out at sea. The woman said to them, "You must go back, for my husband is not at home; he is out at sea, but when he comes home you can return." So when the husband came back the woman informed him that twenty women had been to visit her. Said he, "What did they come for?" The woman replied, "They came to cut me open so that my child might be born." Then said the husband, "You must not let them do so." After a time the man, Manini-pounamu, again went to the sea, and after he had gone the women again arrived at the house. The wife said to them, "My husband would not consent to my child being cut out, he was very angry." To this the women replied, "But you will die!" Then the woman fell asleep in her

\* As the Maori women usually carry their children.

house, and whilst she slept the women cut her open and saved the child, but the mother died. When the husband returned he found his wife dead, and he was anxious to kill all those people on account of the murder of his wife. Then he lamented and wept over his wife. This story ends here.

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The above is a fair specimen of what the Maoris call "*he korero tara*," a tale. It presents some features in common with the history of Tura and Whiro, the former of whom, met on one of his voyages with a people who ate their food raw, were choked by smoke, and gave birth to their children in the manner above described. The story is old, for they have much the same amongst the Motu people of New Guinea. The author, is an old man about 75 years old—quite one of a previous generation ; one belonging to the old times. He knew this story by rote, as it was taught to him by his grandfather, Pakauwera, when he was a child, and was very particular in dictating it to Mr. Best to ensure that it was correctly rendered. To hear the old man repeat this story with the accustomed gesticulations, the expressive features, and appropriate modulation of voice, is very different to reading it in a meagre translation, in which it loses the greater part of its force.





## THE TARO (*COLOCASIA ANTIQUORUM*).

BY THE REV. T. G. HAMMOND.

In Note 87, page 192, Vol. II. of the *Journal*, information is asked as to the introduction of the *Taro* into New Zealand; in response thereto, I have gleaned from various members of the Ngarauru and Ngatiruanui tribes the following traditions concerning it:—

A GREAT ancestor of the above tribes named Maru, in one of his voyages from Hawaiki, touched at an island called Te Wairu-angangana, and there became aware of the *Taro* as an article of food. On his return to Hawaiki, Maru took with him some of the broad leaves of the *Taro*, which, together with his description of the food, so excited the people that they fitted out an expedition to find again the island, Te Wairu-angangana, and to secure roots of the plant for cultivation. The expedition consisted of two canoes, well manned, and named respectively "Pahitonoa" and "Hakirere."\* The former canoe was commanded by Rauru, and the latter by Maihi. On the outward voyage, Pahitonoa was wrecked, Rauru and the survivors being rescued by the crew of Hakirere. Going on her way, Hakirere arrived safely at Te Wairu-angangana, and application was made to the inhabitants of the island for roots of the *Taro*, which were presented to them by two women, who gave them directions as to the cultivation of the plant, and the requisite behaviour on their return journey with such valuable food on board. Following these directions, Maihi was enabled to return safely to Hawaiki, and accordingly introduced the *Taro* to that land.

The credit of bringing the *Taro* to New Zealand is claimed for Ruauri, the commander of the Mataatua migration.† Rangatiras, or chiefs of the Ngarauru and Ngatiruanui tribes, claim descent from both the Mataatua and Aotea canoes, and these men pride themselves in having descended from ancestors who brought both the *Kumara* and the *Taro*. The enclosed chant is often recited at important gatherings of the tribes, as commemorating the deeds of their great ancestors in Hawaiki, in the discovery and introduction of the *Taro*.

It is important here to remember that the Mataatua and Kurahaupo migrations are one and the same. The canoe Kurahaupo

\* There was a canoe named Hakirere which formed part of the fleet that attacked the Ati-hapai tribe at the burning of Te Uru-o-manono in far Hawaiki.—EDITORS.

† See this Vol., page 59, for incidents of the arrival of Mata-atua canoe in this country. Ruauri is not there mentioned as one of her crew.—EDITORS.

never reached New Zealand, but was wrecked at Whenua Kura,\* an island adjacent to Hawaiiki, and so called from the red feather obtained there. Kurahaupo having been destroyed, the survivors took refuge on board the Mataatua canoe, but still regarded themselves as belonging to Kurahaupo. Not regarding the above distinction has led some writers into serious mistakes in writing on Maori subjects.

In a genealogy in my possession, twenty names take us back from the present to Turi, the commander of Aotea canoe, and the names of seven others take us to Rauru; so if this be the Rauru who assisted in the introduction of the *Taro* to Hawaiiki, we may conclude that the *Taro* was a comparatively new food to the ancestors of the Maori people in Hawaiiki.

No doubt more information can be obtained respecting the origin of the *Taro*, but, as far as it goes, the forgoing is the commonly received tradition all along the West Coast of the North Island of New Zealand.

[The following *waiata* has reference to the *Taro* (under the name of Tutahi-ki-runga) and to the fact of its having been brought to Hawaiiki in the canoe Hakirere, and there planted in the cultivation called Te Papa-i-Kuratau. The song is a lament for a dead chief. We hope to give a translation in the next number of the *Journal*.—EDITORS.]

#### WAIATA MO TE TARO.

E pa ki te hau e pupuhi mai nei,  
Hei roto nei ahaui noho piko atu ai,  
Ki te whare taka mate  
E Koro! ki a koe;  
Whakawai mai ra e te ika o te moana,  
Whakakaitoa mai e te manu o te motu.  
Ko Hakirere te waka i utaina ai  
Te Tutahi-ki-runga.<sup>1</sup>  
Te Whakataure<sup>2</sup> ki runga  
Kia ngaki atu koe i Te Papa-i-Kuratau,<sup>3</sup>  
Te mara tena i waruhia ki te kao,  
Horahia ki te whata  
Ki runga i Te-Rangi-wharona,<sup>4</sup>  
I kitea ki reira, koia te kaia nei.  
E kore hoki ahaui e puta atu ki waho,  
E whakaranga au ki te tapa au kai  
A te nui Ati-hine<sup>5</sup> i runga ou kumara,

E hara i a au te pitopito na,  
Na Tupopoto<sup>6</sup> i tauruatia ko te pito mo  
waho,  
Ko te mea mo roto i tihaoa koe  
Ko Manganui, te kupenga  
I pahure ki reira te Kura-i-tuhi<sup>7</sup>  
Te Kura-i-hana.<sup>8</sup>  
Tikina atu ai te hou ai kopa  
Tangohia mai he whakaahuru ake,  
Me takoto ake ki te mate purua,  
Ka uhia ki a au.  
Hare pa e Koro! hare ra te kai,  
Kia iri atu koe  
I runga te aukume o Parinui<sup>9</sup>,  
Koe Rongo-titi<sup>10</sup> i waiho ake ai  
Kia hikaia kautia-e-

1. The name by which the *Taro* is known—poetically. 2. The sweet food below. 3. Name of a cultivation in Hawaiiki. 4. Name of a place in Hawaiiki. 5. Ngati-hine, a tribe living near Patea. 6. A renowned Tohunga of old. 7. & 8. Said to be names of choice fish. 9. A place in Hawaiiki (from whence the Kumara was obtained.—EDITORS.) 10. A man's name.

\* Can this be Enua-kura, a little island forming part of the Cook Group—situated not far from Rarotonga? Dr. Wyatt Gill refers to Enua-kura as “the land of red feathers.”—EDITORS.





## NARRATIVE OF THE BATTLE OF OMIHI,

AS RELATED BY EMA TURUMEKE TO HER DAUGHTER, MRS. C. J.

HARDEN, AND TRANSLATED BY THE LATTER.

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**T**HE narrator of the following episode of the tribal wars of the Maoris, is an old woman still living, named Ema Turumeke, who at the time of the incidents referred to in this history, was about 14 or 15 years of age. Born at Kaitangata near Kaiapoi, between the latter place and Rakahuri, on the Ashley River, she, when quite a child, migrated with her parents to Omihi, near Amuri Bluff, south of Kaikoura, and lived with a tribe of people called the Kurukau-puke-puke.

During her stay there, a North Island Native named Te Kekerengu,\* belonging to the Ngati-ira tribe, arrived there, having fled from his own people for some transgression. There he found refuge, but with disastrous results to his protectors, as the sequel shows.

Some time after his arrival, towards the close of a certain day, a body of men were espied rapidly approaching the *Kainga*. The demeanour of these men was such as to admit of no doubt as to their hostile intentions. They had landed from their canoes at Waiharakeke, close by, and proved to be the Ngati-toa and their allies, headed by the redoubtable Te Rauparaha. Rapidly arming themselves, the Kurukau-puke-puke advanced to meet them, and a short and sanguinary encounter took place, in which the Ngati-toa were the victors, losing on their own side, however, one of their chiefs named Huka (of the Ngati-ira tribe, father of Te Kekerengu). Some of Te Rauparaha's men carried firearms, obtained from intercourse with the white men, who were in the habit of visiting Kapiti for trade, and for whaling. Many prisoners were taken by the victors, among them being the chief Rerewaka, whose boastful speech, "I will tear out his entrails with barracouta teeth," on a former occasion, led to Te Rauparaha's raids on the South Island. Te Rauparaha made slaves of those captured, our friend, Ema Turumeke, and her mother (who was carrying an infant at the time) being among the number. The prisoners were taken to Makura, near Omihi, where they were regaled with potatoes, fish and kumura. Others of the slaves were

\* Te Kekerengu was a son of Te Whanake, or Huka, a chief of Ngati-ira, the tribe which formerly owned Port Nicholson. The reason of his leaving the North Island is explained in this *Journal*, Vol. I., p. 91.—EDWARDS.



not so fortunate, as they were killed and eaten instead. The victors sat a considerable distance from their slaves when eating, deeming it beneath their dignity to dine with them.

Early one morning, a day or two after the fight, Ema's mother was set free—the wife of her captor climbing on the roof of a whare, and commanding none to detain her, as she had released her. Ema's mother was thus allowed to depart, taking the infant with her. At mid-day on the same day Ema made her escape, fortunately eluding those who pursued her by escaping into the bush. During Ema's short detention, Te Rauparaha dispatched six of the Ngati-toa warriors belonging to Kapiti Island to Kaiapoi, for the purpose of reconnoitring, evidently intending to attack that stronghold when a favourable opportunity presented itself. This expedition was under the command of Te Pehi. The Kaiapoi people, however, were on the alert, and, surprising the scouts, killed Te Pehi and some others, the rest escaping back to Makura, where Te Rauparaha was awaiting the report of their observations.\* Enraged at the loss of his men, and the failure of their mission, Te Rauparaha caused some of the slaves to be slain.

But to return to Ema. After making her escape, she ran through the bush for a long time till she came to a potato garden. Thinking she was now safe from further pursuit, she climbed the fence, but, being alarmed by hearing the cracking of some twigs, she quickly hid herself in the hollow of a friendly Tarata tree which grew near. Trembling with terror, she saw from her retreat the figures of three men passing. One was some distance ahead, and was armed with a *Taiaha* (or club); following him was one with a *Patiti* (or tomahawk), the last man carrying a musket.

They looked about, and so close were they, that Ema could hear them talking and speculating as to the whereabouts of some of the escaped slaves. Presently, one of the men caught sight of Ema's footmarks, and called to the others, "Here are the tracks of one of the slaves" Ema trembled from head to foot, and scarce dared to breathe; but, to her great relief, they moved away, failing to find where she was secreted. It was a long time, however, before she could summon sufficient courage to leave the tree that had proved such a haven of refuge for her. When she emerged from her hiding-place, she ran yet further into the bush, but eventually turned back to the sea-shore. Being afraid of discovery, she retreated again to the bush. Four times did she retrace her steps, each time to be again, by some mysterious influence, attracted to the cliffs. Boldly scrambling her way down, she gained a crevice, out of which grew three Totara trees. Here, to her great joy, she found her mother and infant, alive and unharmed. The two, taking the infant with them, went into the bush, where they rested that night.

During the night, her mother told her that her *atua* had warned her not to stir from the spot where they were camped, as the cannibals would pass that way on the following afternoon. This, strange to say, proved to be the case, as about the time expected, she drew her daughter's attention to four men who were passing about 200 yards

\* The story of Te Pehi's death is not quite correctly given by Ema Turumeke; a full account will be found in "Kalapohia, the Story of a Siege," by the Rev. J. W. Stack, p. 39. This event occurred in 1829.—EDITORS.

off. They watched and saw them sit down and cry, calling to any slaves that were within hearing to come to them, as they also had escaped. It was a ruse on their part, but the women, being warned by the *atua*, did not respond to their call. Thus they escaped the trap set for them. The men soon rose and departed, and the women set out for Kaihika. On their way thither, they fell in with a woman named Pukoro, who was crying for the loss of her son who had been shot in the fight. They sat down for a *tangi* and remained with her that night.

Next morning they all set out for Kaihika, where they found the young fellow lying. He had been shot through both thighs, and was unable to move. He presented a dreadful sight, as the maggots were crawling through his wounds. Death, however, soon put an end to his sufferings, after which Pukoro returned to Makura. Ema and her mother continued their wanderings, till they were startled at hearing someone commanding them to keep on the crest of the hill they were crossing. Seeing it was the enemy, they ran off down the hill, and came across some of their people lying almost dead with hunger and fatigue. They gave them some roots, and bade them fly quickly as the enemy were on their track. They all ran into the bush, but Ema, who was carrying the baby on her back, could not keep pace with the others.

Darkness coming on, she lost sight of the others, and sitting down she cried bitterly. Presently she saw a woman approaching carrying a torch. This proved to be her mother returning to look for her children. Resting till morning, they started before sunrise, arriving at Waiau-uwha River, and turning off there they came down to the beach at Tauhinukorokio, and journeyed till they reached Waimata. There they stopped that night, and next morning started for Oamaru near Omihi, where we must leave them for the present.

In the meantime, the Kaiapoi natives had assembled to chase the scouts, and attack Te Rauparaha at Makura. On their approach, the Ngati-toa and their allies drew off in their canoes, taking the slaves with them. They landed at Waikuku, north of Kaikoura, and from thence went to Takahaka. Landing here they captured some slaves that had escaped from Makura, and also slew some of the Kaikoura natives, among them being the chief Waha-Aruhe (fern-root mouth). After this Te Rauparaha returned to the North Island.

At Oamaru, Ema and her mother found others of their people, but during the first night of their stay there, they were alarmed by loud reports like the sound of guns, which the people ascribed to the *atua* of the slain. Next morning, their fears being allayed, they all decided to settle there. Here Ema found her father, who had also escaped the massacre.





## NOTES AND QUERIES.

54. In the Hawaiian Annual for 1894, Mrs. Emma Metcalf Nakuina, Commissioner of Private Ways and Water Rights, District of Kona, Oahu, Hawaiian Islands, publishes an interesting paper on "Ancient Hawaiian Water Rights, and some of the customs pertaining to them." This paper is well worth perusing, especially as it shows that irrigation was carried on in Hawaii nei to a considerable extent and under well recognised laws. The excellent publication in which the paper appears—"The Hawaiian Annual and Almanac for 1894"—is well worth perusal, and contains in a small space a large amount of information about the Hawaiian Islands. It is compiled and published by Thos. G. Thrum, of Honolulu.  
—EDITORS.

55. Most readers of works relating to Rarotonga, and especially those conversant with the Maori history of New Zealand, will have seen references to the *Ara nui o Toi*, the great (or main) road of Toi, which encircles the Island. We asked Te-aia Te Pou if he could explain the origin of this name, which contains that of Toi, a well known pre-*heke* ancestor of the Maoris, from whom several families trace their descent. He replies:—

E tangata maata a Toi, e toa aia, i aere mai aia i mua atu i te tere o Karika raua ko Tangia. I aere mai aia mei Iva, koia te tere o Iva, okoitu ratou i taua tere ra, ko Toi te rangatira. E nana i vai te mata ara e pini uake te enua ko Rarotonga, noo tina mou aia i te ara, e moe katoa aia ki te ara-nui. Koia taua ingoa e vai nei, "ko te ara nui o Toi."

Toi was a great man, a warrior who came before the "tere" or migration of Karika and Tangia. He came from Iva, hence the migration from Iva. There were seventy of them in all. It was he who made the road around the land of Rarotonga, he lived and slept on the road, and it is called therefrom the "*Ara nui o Toi*" to this day.

Te-aia adds that he will search amongst his old father's papers for the name of Toi's canoe. The land called Iva is believed to be Nukuhiva in the Marquesas group. We think it not at all improbable that this Toi was the Toi-te-huatahi of Maori tradition, who flourished in Hawaiki at the time of the Maori migration to New Zealand, but who did not emigrate with the Maoris.—EDITORS.

56. Mr. Marques requests us to make the following corrections in his paper on "The Population of the Hawaiian Islands," Vol. II., p. 253:—

Page 259, line 54, instead of 1893 read 1896.

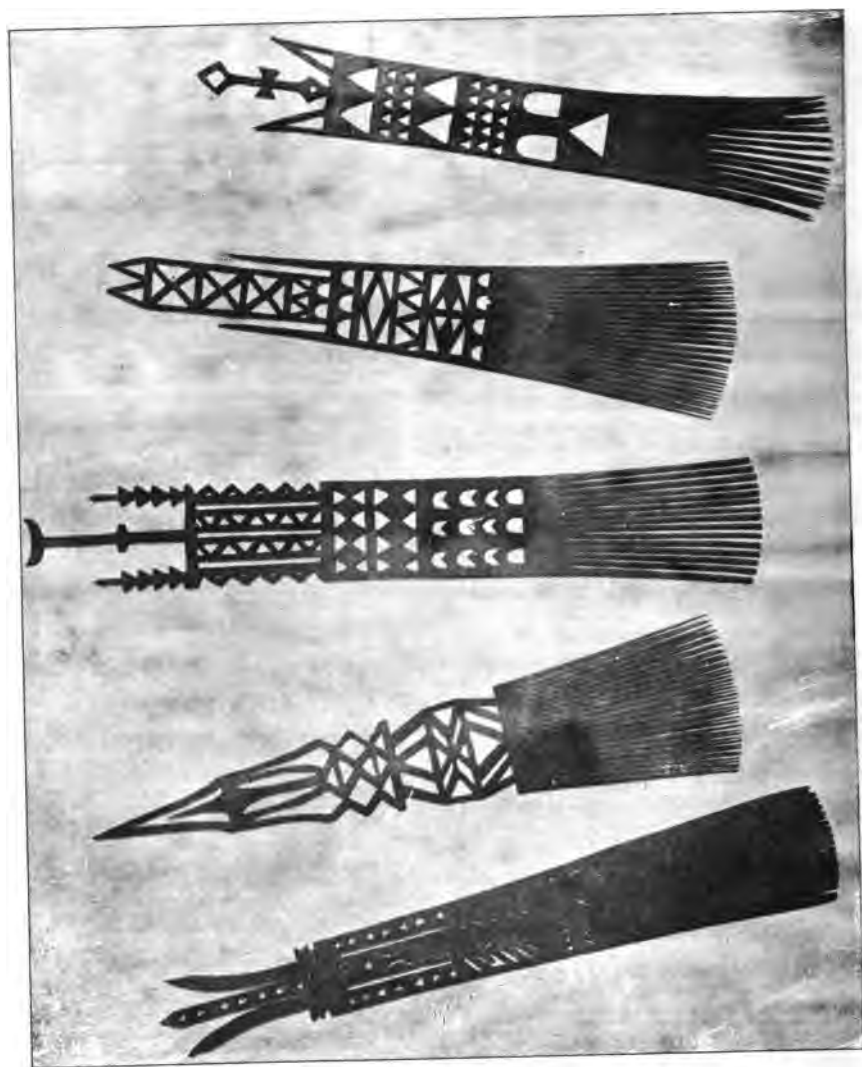
„ 270, in the table, eleventh column, line 10 and 11, instead of 1802 read 265; instead of total 13,593 read 12,138.

Thirteenth column, line 13, instead of 984 read 942.

„ 264, line 8 in note, read Russian instead of Prussian.—EDITORS.

57. Mr. R. E. M. Campbell sends the following:—Hetaraka Tautahi says, "The canoes of our ancestors were not like any that you have seen. The tips of the *tohunga*s tongues were the canoes in which their followers came, *i.e.*, by aid of *Karakias* (incantations). This is the reason they had such numerous armies soon after the landing of the Maoris. In the same way was it that Tapukai removed the





*Ancient Combs from Samoa.*

land called Raumano from Patea, of which it formed a part, to the other side of Cook's Straits, where it now is. None but the *tohungas* know this, the common people are ignorant and would not understand if you asked them about it. When Turi landed at Aotea he found this island quite uninhabited, and so did Atuaranganuku who landed about the same time at Motukawa near Nukumarū, Waitotara district. The Urewera people claim that their ancestor Toi was the first to come to this land, and an argument took place about it at a great meeting, but they were completely silenced by Potangaroa of the Ngati-Kahungunu tribe.

Toi came from this side (West coast) from Aotea, or at least in the Aotea canoe. All the old *pas* on the East coast that they claim for their ancestors of the *Tangata whenua* (aboriginals) were made by Toi and his people. Toi sprang from Rauru." We think Hetaraka will have great difficulty in proving his position with regard to Toi, the geneological descent from whom by numbers of lines, proves him to have lived long before Aotea canoe arrived in New Zealand.—EDITHS.

58. The Rev. Stephen D. Peet, Ph. D., the editor of the *American Antiquarian and Oriental Journal*, published at Chicago, Ill. U.S.A., desires correspondence with gentlemen, members of the Polynesian Society, on the idols, symbols, myths, and monuments of Polynesia, with the thought that evidences may yet be found which shall lead to the solution of the problem as to how "America was peopled." Resemblances have already been traced, but other facts are sought for as links to a broken chain. We can strongly commend this publication to our members as containing very interesting matter connected with the objects of this Society.—EDITHS.

59. A considerable demand has arisen for the early numbers of the *Journal*, comprised in Vols. I. and II. Members, or others, having any of these numbers to spare, and who will notify the Secretaries quoting the numbers, and price, will be placed in communication with members desirous of acquiring back numbers.—EDITHS.

60. According to promise, we reproduce in this number of the *Journal*, a picture of "Ancient Samoan Combs," sent to us by Mr. F. W. Christian. See Note 50, Vol. III., p. 52.—EDITHS.

With much regret we have to record the death of our Corresponding Member, Hoani Nahe, of the Thames, Auckland, which took place on the 18th of May, 1894. Hoani Nahe was a well known chief of the Ngati-maru tribe residing in the Thames Valley. He was a very learned man, well up in the Native history, manners and customs of his race, and has written several articles on those subjects, amongst others the History of the Tainui Canoe, the Migration of Maru-tuahu and History of Paoa, published in Mr. John White's "Ancient History of the Maori." He also contributed to this Journal the article on "Maori, Tangata Maori," showing the true origin of the word "Maori." His style of composition was excellent, and easily rendered into English. Hoani Nahe was educated at St. John's College, Auckland, and was at one time a Member of the House of Representatives and Native Adviser to the Cabinet, in which capacity he rendered good service to the State. This Society loses in Hoani Nahe a very valuable member, who has shown his sympathy and appreciation of its objects on several occasions, and has contributed a large amount of valuable information, as yet unpublished. He was much respected both by Europeans and Maoris, and leaves many friends to regret his loss.—EDITHS.

# JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

## THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

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No. 2.—JUNE, 1894.—Vol. III.

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### PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on May the 5th, 1894.

The following new members were elected:—197, Charles A. Ewen, Christchurch, N.Z.; 198, John B. Lee, Waima, Hokianga, N.Z.; 199, S. Swanwick, Sr., Pictou, N. Z.

Papers received:—*The Morioris, their history and traditions*, Part I., A. Shand; do., Part II., *The Story of Manaiti*; do., Part III., *The Story of Ko Ruā rauā ko Ta Uru*; *The Story of Maui*, E. W. Pakauwera; Addenda to *Te haerenga mai o Te Arawa*, T. Tarakawa; *Aniwan Folk Lore, Ta Tihi*, Rev. W. Gray.

Books received:—179, *Transactions and Proceedings* of the Japan Society. 180, Photograph of *Ancient Samoan Combs*, F. W. Christian. 181 to 184, *Comptes Rendus*, de la Société de Géographie de Paris, No. 12 and 13, 1893. 185, *The Geographical Journal*, No. 3, Vol. III. 186, *Revue Mensuelle*, L'école d' Anthropologie de Paris. 187 to 189, *Na Mata*, February, March, April, 1894. 190, *Outline Grammar of Singpho*, by J. A. Needham. 191, *Short account of the Kacheka-Naga tribes*, C. A. Soppit. 192, *Short account of the Kuki Lushi tribes*, by C. A. Soppit; the last three from S. E. Peel, Esqr. 193, *Journal of the Royal Colonial Institute*, Vol. XXV. p. 4. 194, *Bulletin de la Société Neuchateloise de Géographie*. 195, *Transactions of the Canadian Institute*, Vol. III., pt. 2, Vol. 5. 196, Rev. W. Yates' *Account of New Zealand in 1835*, from J. T. Meeson. 197 to 202, *Bulletin de la Société d' Anthropologie de Paris*, June to November, 1893. 203, *Memoires*, do. do. 204, *Bolletín de la Sociedad Geográfica de Madrid*, Vol. XXXIV. 205, *Revue Mensuelle de la Ecole d' Anthropologie de Paris*, March, 1894. 206, *Geographical Journal*, Vol. III., No. 4. 207, *Journal*, of the Royal Colonial Institute, Vol. XXV., pt. V. 208, *Address of Prof. Burden Sanderson to the Anthropological section*, British Association, 1893. 209, *Address of Dr. B. Monro*, do. do. 210, *Notulen van de Algemeene en Bestuursvergaderingen*. 211, *Tidjchrift voor Indische, Taal, Land-en Volkenkunde*, Deel XXXVII.

A meeting of the Council was held in Wellington, 16th June, 1894.

The following new members were elected:—200, W. A. Aldred, Christchurch, N.Z.; 201, T. M. Chambers, Tauroa, Havelock North, N.Z.; 202, Rev. Francis D. Pritt, Diocesan Registry, Brisbane; 203, R. Carrick, Riversdale, Otago, N.Z.; 204, H. S. Valentine, Riversdale, Otago, N.Z.

Papers received:—*Maori nomenclature*, T. Rutland; *The Morioris, their history and traditions*, Part IV., A. Shand; *Ancient Alphabets of the Asiatic Archipelago*, E. Best; *Cremation amongst the Maoris*, R. E. M. Campbell; *Varieties of the Native Kumara*, Archd. W. L. Williams.

Books received:—212, *Tabel van oud-en Nieuw-Indische Alphabeten*. 213, Translation of *The Ancient Civilisation of the Philippines*, by Martinez Vigil, Bishop of Oviedo. 214, Translation of *The Customs of the Tagalas*, according to the Father Placencia, by T. H. Pardo de Tavera (M.S.S.). 215, *Contrabucion para el estudio de los Antiguos Alfabetos Filipinas*, by T. H. Pardo de Tavera (M.S.S.). All the above from Mr. Elsdon Best. 216, *Bulletin de la Société de Géographie*, Vol. XIV., 3. 217, *The American Antiquary*, Vol. XVI., 2. 218, *Journal and Text*, Buddhist Text Society. 219, *Comptes Rendus*, de la Société de Géographie de Paris, 6, 1894. 220, *Revue Mensuelle*, Ecole d' Anthropologie de Paris, Vol. IV., April, 1894. 221, *Geographical Journal*, Vol. III., 5. 222, 223, *Na Mata*, May and June, 1894. 225, *Journal and Proceedings of the Royal Society of New South Wales*, Vol. XXVII.

KOA ... ..	Moved; affected; contented; pleased.	<i>Kaukoa</i> , vivacious; Maori <i>koa</i> , glad, joyful; Marquesan <i>koakoa</i> , joy, &c.
Koakoa ... ..	Playfulness; joy; gladness.	
Faka-Koa ... ..	To belch.	
Faka-Koakoa ... ..	To be pleased; to praise; to applaud.	
KOAPA ... ..	A wall; a palisade.	<i>Haga-koapa</i> , to mass as troops; <i>pa</i> a rampart; <i>apa</i> , a place divided off.
KOAPU ... ..	A nest. A knot round the feet for climbing.	
KOARI ... ..	To languish. To fade; to tarnish.	
KOARI-HUPEHUPE ... ..	To grow weak.	See <i>koari</i> and <i>hupehupe</i> .
KOATA ... ..	A mesh; a stitch; a plant; a twig.	Marquesan <i>koata</i> , a cleft, a crevice.
KOFA ... ..	To deliberate; deliberation.	
KOFAGA ... ..	Angular.	<i>Faga</i> , to bend over.
KOFAI ... ..	The indigo plant.	
KOFAO ... ..	To descant upon; to discourse.	
KOFATI ... ..	To break (as a jug).	See <i>fati</i> .
KOFATIFATI ... ..	Rheumatism.	Tahitian <i>ofati</i> , rheumatism.
KOHERE ... ..	Split; cloven. Fissure. Division. To vanish, to disappear.	Tongan <i>hele</i> , a knife, <i>hele</i> , to cut off; Samoan <i>sele</i> , to cut as the hair, &c.
KOHI ... ..	To glean. A bamboo.	Maori <i>kohi</i> , to gather; Hawaiian <i>ohi</i> , to gather up.
	<i>Kohi</i> , diarrhoea. ( <i>Kohi Koroteka</i> ) dysentery.	Tahitian <i>ohi</i> , dysentery.
KOHINAHINA ... ..	Grey; greyish.	Maori <i>hina</i> , grey hair; Hawaiian <i>hina</i> , hoary; Tahitian <i>ohina</i> , grey.
KOHINEHINE ... ..	A leaper; a tumbler.	
KOHUMU ... ..	To murmur. To slander.	See <i>Komumu</i> , to whisper.
KOI ... ..	So much.	
KOI ... ..	To choose.	
Koikoi ... ..	To choose.	Maori <i>koikoi</i> , sharp as a thorn; Mangarevan <i>koi</i> , pointed.
KOI ... ..	On the point of; almost.	Maori <i>koi</i> , sharp; Rarotongan <i>koi</i> , sharp, quick, speedy.
Koikoi ... ..	Earnestly. Agility, agile. Prompt; lively; quick. Diligent; precipitancy. Hot, fiery; ardour. ( <i>Mea koikoi</i> , easily.)	
Faka-Koikoi ... ..	To hasten; to urge; to look sharp.	Maori <i>koia</i> , certainly, truly; Hawaiian <i>oia</i> , yes, verity, &c.
KOIA (e koia) ... ..	Yes. Assent. True.	Tahitian <i>oia</i> , he, she; Maori ( <i>ko</i> ) <i>ia</i> , he, she, it.
KOIA (ko ia) ... ..	He, him; her, she.	
KOIAMOA ... ..	To carry on the hip.	See <i>koi</i> , lively, quick.
KOIKOIMAU ... ..	Sudden, unexpected.	Tahitian <i>iu</i> , a rasp, a file; to file.
KOIKU ... ..	To efface; to expunge.	Samoan <i>i'u</i> , to finish, to fulfil.
KOIVI ... ..	Theme; matter; subject. ( <i>Huru-huru koivi</i> , hair, as the mane or tail of animals.)	Maori <i>koivi</i> , the skeleton; Hawaiian <i>oiwi</i> , the substantial part of a thing; Marquesan <i>koivi</i> , the body.
KOKA ... ..	Fern; bracken.	
KOKE ... ..	To raise the hand; to move, to stir.	Maori <i>koke</i> , to move forward.
KOKE ... ..	A sword.	Hawaiian <i>oe</i> , to prick; Samoan <i>'o'e</i> , a knife; Tahitian <i>oe</i> , a sword.
KOKEKAKEKA ... ..	A basket.	
KOKI (koki haere) ... ..	To hop on one leg.	Hawaiian <i>oi</i> , to limp; Maori <i>koki</i> , limping, &c.
KOKIHE ... ..	A germ; a bud.	
Faka-KOKOKINA ... ..	To gargle.	
KOKOPI ... ..	To shut, to shut up.	Maori <i>kokopi</i> , to double together. Mangarevan <i>kopi</i> , to shut tight.
KOKOTO ... ..	To grimace.	
Faka-KOMAKOMA ... ..	To cramp; to straiten.	
KOMAGA ... ..	A crayfish (or <i>komaaga</i> ).	
KOMARE ... ..	An arm; a weapon.	
KOMAVATA ... ..	Space.	
KOMEA ... ..	Such a one.	<i>Komore</i> , a spear.
KOMENEMENE ... ..	To roll; to bruise; to strike.	Hawaiian <i>haka</i> , having many open spaces; Tahitian <i>fatafata</i> , open, not filled up.
		<i>Mea</i> , a thing, an object.
		Tahitian <i>omene</i> , to roll up or coil a rope. See <i>menemene</i> .



## COMPARE

KOMERI ... ..	A marsh.		
KOMIRI ... ..	To wipe.		<i>Kumiri</i> , to expunge; Maori <i>komiri</i> , to rub with the fingers; Tahitian <i>omiri</i> , to fondle.
KOMITIMITI ... ..	To whistle to hiss at.		Tahitian <i>miti</i> , to smack the lips; Tongan <i>miji</i> , to chirp, &c.
KOMO ... ..	Water. Juice; sap. Drinking; to drink.		<i>akomo</i> , a shower; Tongan <i>komo</i> , to suck; Hawaiian <i>omo</i> , to suck; <i>omomo</i> , to put the end of a thing into the mouth to wet it (Maori <i>komo</i> , to thrust in).
Faka-Komo ... ..	To give drink to.		
Komohaga ... ..	A draught, a potion.		
KOMOGAREPU... ..	To be deposited (as water).		See <i>komo</i> and <i>garepu</i> .
KOMOHI ... ..	A fountain; a spring.		<i>Komo</i> , water.
KOMORE ... ..	A spear, a dart; to dart.		<i>Komare</i> , a weapon.
KOMOTAHE ... ..	A river.		<i>Komo</i> , water: Tahitian <i>tahe</i> , to run as liquid.
KOMOTOAU ... ..	Salt water.		<i>Komo</i> , water; <i>toau</i> , salt.
KOMOTOGAROGARO ... ..	Salt water used as sauce.		<i>Komo</i> , water.
KOMOTU ... ..	To break.		Maori <i>motu</i> , severed; Samoan <i>motu</i> , to be broken off, &c.
Komotumotu ... ..	To put into small pieces or portions.		
KOMUA ... ..	Precedent, premier; antecedent.		See <i>mua</i> .
KOMUMU ... ..	To whisper.		<i>Mumuhu</i> to break growling, as the sea. <i>Kohumu</i> to murmur.
KOMURI ... ..	The rear; back part. Behind (in time).		See <i>muri</i> .
KONA ... ..	Bile, gall. Sharp.		Tongan <i>kona</i> , bitterness; Samoan 'ona, bitter, poisonous, &c.
KONAE ... ..	Empty; to empty. Incision. To tear away entrails.		
KONAIHAGA-HANA ... ..	East		
KONAKONA ... ..	Odour, savour. Narrow; strait. A moustache.		Hawaiian <i>on/onua</i> , a pleasant odour. Tahitian <i>onaona</i> , whiskers.
KONAO ... ..	A stone, a rock.		
KONAU-PAPAKI ... ..	Slate-coloured.		
KONEI (i konei) ... ..	Here. ( <i>I konei koe</i> , farewell !)		Maori <i>konei</i> , this place, time, &c. Tahitian <i>onei</i> , at this place. (Maori <i>hei konei</i> , farewell !)
KONEKANEKA ... ..	A rumour. To injure; injurious. Stunned, giddy.		
KONIFA... ..	In disorder. To put over and under.		
KONIGA ... ..	Live coals; embers. A fire-brand. Soot.		<i>Kaniga</i> fire.
KONO ... ..	To fade, to tarnish.		
KONOHU ... ..	To commit suicide.		Tahitian <i>onohi</i> , suicide. Samoan 'onosi, to strain, as in parturition.
KONOKONO ... ..	Succulent. Delicious. Exquisite.		Tongan <i>konokonohia</i> , the working and leaking of a vessel over-freighted: <i>konohi</i> , to strain. Hawaiian <i>ono</i> , to be sweet, to relish as food. Samoan <i>ono</i> , to be becoming, appropriate, &c.
KOPA ... ..			
Kokopa ... ..	To be on the flank. Rolling as a ship. To incline, to slope.		Maori <i>kopa</i> , bent. Tahitian <i>opa</i> , leaning on one side.
KOPAHI... ..	Scrofula. ( <i>Kapahi gagau</i> ) a hatchet.		Tahitian <i>opahi</i> , an axe. Hawaiian <i>pahi</i> , a knife. Maori <i>tapahi</i> , to chop.
KOPANI... ..	To seal; to ratify; to obstruct; to terminate; to bound; to end; a plug. ( <i>Kopani te vaha</i> , to shut the mouth.)		<i>Kopanipiro</i> , to confine. Maori <i>kopani</i> , to shut; <i>pani</i> , to block up. Tahitian <i>opani</i> , to shut a door, &c.
Kopanipani ... ..	To conceal; to hide oneself. A hiding place.		
KOPANIPIRO ... ..	To confine, to shut up.		<i>Kopuni</i> , to obstruct; <i>piro</i> , to hold, stop.
KOPANI-TURI ... ..	The knee pan; <i>patella</i> .		<i>Kopani</i> , a plug; <i>turi</i> , the knee.
KOPAREPARE ... ..	To protect, safeguard.		Maori <i>kopare</i> , to shade the eyes; <i>pare</i> , to ward off. Hawaiian <i>pak</i> , to parry.

KOPATEPATE ...	...	Spotted.	Tahitian <i>opatapata</i> , spotted. See <i>patapata</i> .
KOPE ...	...	A string; a filament.	Maori <i>kope</i> , to bind in flax leaves; Hawaiian <i>ope</i> , to tie up in a bundle.
KOPEKA ...	...	Transverse; crossed. ( <i>Noho kopeka</i> , to sit crossed legged.) To chain. A cross. <i>Fetika kopeka</i> , Southern Cross.	Hawaiian <i>opea</i> , a cross as sticks crossed; Mangarevan <i>kopeka</i> , to cross the arms; Maori <i>peka</i> , a branch; <i>ripeka</i> , a cross.
Kopekapeka ...	...	The sail-yard. Horns; <i>antennæ</i> .	See <i>Kopeka</i> .
KOPEKAPEKE ...	...	To entwine.	<i>Hopere</i> , to throw, to eject. Maori <i>Kopere</i> , a sling; <i>pere</i> , an arrow. Hawaiian <i>pele</i> , a volcano; a stone flung from a volcano.
KOPERE ...	...	To quit, to leave.	See <i>kopihe</i> .
KOPIE ...	...	A Native oven.	<i>Kopie</i> .
KOPIHE ...	...	A Native oven.	Maori <i>kopiri</i> , lame, crippled; Marquesan <i>kopii</i> , feeble, a coward.
KOPIRI ...	...	To yield in battle; defeated. Snug; quiet; still. A coward.	Maori <i>kopiripiri</i> , crowded close together.
Kopirihaga ...	...	Retreat; defeat.	
KOPIRIPIRI ...	...	To form into ear, as corn.	
KOPIRIPIRI-HAERE ...	...	To roam; to ramble.	
KOPITI ...	...	To turn the back.	
KOPITIKE ...	...	To disunite; to turn away; to disengage.	Tahitian <i>piti</i> , two; 2, different.
KOPU ...	...	The belly; paunch. A tribe; a race; a breed.	Maori <i>kopu</i> , the belly, the womb; Barotongan <i>kopu</i> , the belly, the a tribe.
KOPUA ...	...	To premeditate.	<i>Opua</i> , to determine.
KOPURU ...	...	A meteor.	Tahitian <i>opurei</i> , a meteor.
KOPUTAHUGA ...	...	A wise person.	See <i>kopu</i> and <i>tahuga</i> .
KORAHU ...	...	A ham; a haunch.	See <i>rahiga</i> and <i>rairai</i> .
KORAHU-VAEVAE ...	...	The calf of the leg	See <i>rairai</i> and <i>vaevae</i> .
KORANIHI ...	...	A sea-shrimp; a prawn.	
KORAPARAPA ...	...	Square, squared.	Tahitian <i>orapa</i> , any square thing. Hawaiian <i>lapalapa</i> , timber hewn square.
KORARI ...	...	Unique; one; to be alone.	See <i>rari</i> , one.
KORARI - TAKAU - MAHORI ...	...	Thirteen.	
KORARIVEU ...	...	Uniform, even.	See <i>rari</i> and <i>veu</i> .
KORE ...	...	No; without; negative; privitive.	<i>Akore</i> , not. Maori <i>kore</i> , not; Hawaiian <i>ole</i> , non-existent, &c.
Faka-Kore ...	...	To exclude; to debar; to be destroyed; to come to nothing; to annihilate; to turn out; to abrogate.	
KOREGAREGA ...	...	To dazzle. ( <i>Nohi-Koregarega</i> , to look askew.)	
Faka-KOREKEREKE ...	...	Reduction.	
KOREREKA ...	...	Small.	
Haka-Korereka ...	...	To mitigate; to soften	See <i>reka</i> , delight.
Faka-Korereka ...	...	To exterminate; to weaken; to lessen; to cramp; to straiten.	
KOREKORERIKA ...	...	Small; slender.	
KORERO ...	...	To interpret. Eloquent.	Maori <i>korero</i> , to say, to tell; Hawaiian <i>olelo</i> , speech; to speak, &c.
KOREROA ...	...	No one; not any; not at all.	See <i>kore</i> .
Faka-KOREVEKE ...	...	To pardon.	See <i>veke</i> , delinquency.
KORIORIO ...	...	To wither, to dry up; to deflower; to ravish; to fade; to tarnish.	Tahitian <i>oriorio</i> , to fade, to wither.
KOROKORO ...	...	Nearly ripe.	
KORONENE ...	...	To make bigger; to swell out.	<i>Koropupu</i> , puffed up.
Faka-KOROMAKI ...	...	Patience; to tolerate; to suffer.	Maori <i>koromaki</i> , suppressed, as feelings.
KOROPUPU ...	...	Puffed up; a blister on the hands or feet; to swell up.	Maori <i>koropupu</i> , to bubble up, to boil. Tongan <i>kolokolo</i> , to bubble, to boil. Tahitian <i>orora</i> , a small shell-fish.
KORORA ...	...	A mussel (shell-fish.)	
KORORI ...	...	To hatch eggs.	Hawaiian <i>lolo</i> , helpless; palsied. A hog sacrificed on finishing a canoe
KORORO ...	...	To maltreat.	<i>Po</i> , night.
KORORUPO ...	...	Hades; the nether world.	
KOROTEKA ...	...	Diarrhoea.	

			COMPARE
KOROU ...	...	Enchantment. To bewitch	
KOROUA ...	...	An old man.	<i>Korua</i> , decrepit; Maori <i>Koroua</i> , an old man; Marquesan <i>Kooua</i> , old man.
KOROVIMI ...	...	To etiolate, to blanch as plants.	
KORU ...	...	To lace, to lace up. A tie.	
KORUA ...	...	Ye two.	Maori <i>korua</i> , ye two; Barotongan <i>korua</i> , ye two.
KORUA ...	...	Decrepit.	See <i>koroua</i> .
KORURE ...	...	Fire.	
KOTA ...	...	A boil; a sore; an abscess; a bubo; an ulcer; a pustule.	Samoaan <i>ota</i> , raw; Tahitian <i>ota</i> , raw.
KOTARE ...	...	To disembowel.	See <i>Kotore</i> .
KOTAU ...	...	Sap wood; alburnum; pith.	
KOTAU (rima kotau) ...	...	The right hand.	Barotongan <i>katau</i> , on the right hand; Tahitian <i>atau</i> , the right hand side; Maori <i>watau</i> , right hand.
KOTEKOTEKO ...	...	Pompous, ostentatious.	<i>Tekoteko</i> , pride, haughtiness.
KOTI ...	...	To gush out; to spout. Urine; to urinate.	<i>Pakoti</i> , to clip; scissors. Maori <i>koti</i> , to cut; Hawaiian <i>oki</i> , to cut off, &c., &c.
Faka-Koti ...	...	To cause to gush out.	
Kokoti ...	...	To throw down; to beat down; to cut off; to amputate; to mutilate. To dress in line. To saw.	
Kotikoti ...	...	To chop; to cut into small pieces; to cut off; to amputate; to carve; sculpture.	
Kokotihaga ...	...	A blow; a stroke.	
Kotiga ...	...	A frontier; border.	
KOTIKA ...	...	A cape; a headland.	Tahitian <i>otia</i> , a landmark, boundary.
KOTIOTIO ...	...	Prattling; singing.	<i>Kiokio</i> , to chirp.
KOTIMU ...	...	To withdraw.	Maori <i>timu</i> , ebbing; Tahitian <i>timu</i> , obscured by distance.
KOTIRETIRE ...	...	To go back; to go backward.	
KOTOHE ...	...	Behind. ( <i>Haere kotohe</i> , going in rear). To withdraw; to go back.	Maori <i>kotore</i> , behind; incision; <i>tohe</i> , the anus. Hawaiian <i>okole</i> , the posteriors; the anus.
Kotohetohe ...	...	Obliquely; to go back; to go backwards.	
KOTOI ...	...	The handle of a spear.	
KOTOKE ...	...	To excuse oneself.	
KOTOKOTO ...	...	The cry of a lizard.	Maori <i>kotokoto</i> , to squeak; Manga-revan <i>kotokoto</i> , the noise of the lips in sucking. &c.
KOTORE ...	...	Incision.	<i>Kotohe</i> , behind; Maori <i>kotore</i> , the anus; Tahitian <i>otore</i> , to embowel.
KOTORENIHO ...	...	To show the teeth.	<i>Niho</i> , a tooth.
KOTUKI ...	...	To ram; to beat. To wash. Washings.	See <i>tuki</i> .
KOUATI ...	...	To kindle fire by friction.	See <i>kauati</i> .
KOUFA ...	...	Female (of animals.)	Maori <i>uwaha</i> , female (of animals); Tahitian <i>uwa</i> , females (of animals.)
KOUMA ...	...	The bosom; the chest; the stomach.	<i>U</i> , the breast; Maori <i>kouma</i> , a breastplate; Tahitian <i>ouma</i> , the breast.
KOUNU ...	...	To kick against; to resist.	
KOUTOU ...	...	Ye (all).	Maori <i>koutou</i> , ye; Samoaan 'outou, ye, &c.
KOVAL ...	...	What?	Tongan <i>kohai</i> , who? Marquesan <i>osi</i> , who? &c.
KOVARAVARA ...	...	Clear, bright, shining.	<i>Varavara</i> , clear, to brighten; Samoaan <i>valavala</i> , wide apart; Tahitian <i>varavara</i> , thin, scattered.
KOVARIVARI ...	...	To wither, to dry up.	
KOVAU ...	...	To reproach.	See <i>Karavau</i> .
KOVI ...	...	Gangrene; mortified.	Marquesan <i>kovi</i> , a leper; bad. Tongan <i>kovi</i> , bad; evil. See <i>ri</i> .
KOVIRI ...	...	Savage; dishonest; coarse; thick. Lightning.	
KOVIRIVIRI ...	...	( <i>Huru huru koviriviri</i> ) hair black and frizzly; contortion; twisting.	Tahitian <i>ofiri</i> , changing; Maori <i>kowhiri</i> , to whirl round; Hawaiian <i>wili</i> , to twist to wind; to go astray morally. <i>Hili</i> , to twist to spin.

<b>KUFAIFAI</b> ...	...	To open, as a flower.	
<b>KUIRU</b> ...	...	An eel.	Maori <i>koiro</i> , the conger eel.
<b>Faka-KUIKUI</b> ...	...	To make thinner.	Maori <i>kui</i> , short of food, stunted, dwarfed.
<b>KUKANA</b> ...	...	To strain; to strive. Violence.	
<b>KUKEKE</b> ...	...	Mortality. To run aground.	
<b>KUKERI</b> ...	...	A mortise; hollow; a hole; a pit; a ditch; a cavity in a rock; an orifice.	<i>Keri</i> , a digging-stick; <i>hukeri</i> , a hole. See <i>keri</i> .
<b>KUKERI-IHU</b> ...	...	The nostril.	See <i>kukeri</i> and <i>ihu</i> .
<b>KUKERI-KOMO</b> ...	...	A well; a water-hole.	<i>Kukeri</i> , a pit; <i>komo</i> , water.
<b>KUKERI-NOHI</b> ...	...	The eye-socket.	See <i>keri</i> and <i>nohi</i> .
<b>KUKERI-TOGOTO</b> ...	...	A whirlpool; an abyss.	<i>Kukeri</i> , a pit; <i>togoto</i> , profound.
<b>KUKERI-TUPAPAKU</b> ...	...	A grave.	<i>Kukeri</i> , a pit; <i>tupapaku</i> , a corpse.
<b>KUKU</b> ...	...	A mussel (shell-fish).	Maori <i>kuku</i> , a mussel; Tongna <i>kuku</i> , a shell-fish.
<b>KUKUKINA-IHU</b> ...	...	The cartilage of nose.	
<b>KUKUMI</b> ...	...	To force; to offer violence to; to strangle.	Hawaiian <i>umiumi</i> , to choke, strangle; Marquesan <i>kukumi</i> , to assassinate.
<b>KUMARA</b> ...	...	The sweet potato.	Maori <i>kumara</i> , the sweet potato; Tongan <i>kumalu</i> , the sweet potato.
<b>KUME</b> ...	...	To haul, to pull; to beg, to implore. A fast; to abstain from food. ( <i>Fakakume i te kai</i> , temperance.)	Maori <i>kume</i> , to drag; Hawaiian <i>ume</i> , to lengthen.
<b>Haka-Kume</b> ...	...	To protract; to prolong time.	
<b>KUMEKUMEAERE</b> ...	...	To pull one another about.	See <i>kume</i> and <i>haere</i> .
<b>KUME-MAI</b> ...	...	To attract, to draw.	
<b>KUMETE</b> ...	...	A dish, a trough.	Maori <i>kumete</i> , a wooden bowl or dish; Mangarevan <i>umete</i> , a box, a chest.
<b>KUMIKUMI</b> ...	...	Beard, whiskers.	Maori <i>kumikumi</i> , the beard under the chin; Hawaiian <i>umiumi</i> , the beard.
<b>KUMIRI</b> ...	...	To efface; to expunge. To rub. ( <i>Kumiri ki te naue</i> , to rub with fat.) To fondle; to caress with the hand; to coax. To dye; to stain.	See <i>komiri</i> .
<b>Kumirimiri</b> ...	...	To pinch, to press.	
<b>KUMU</b> ...	...	A theft; a robber. To usurp; to encroach.	
<b>KUNA</b> ...	...	Elegance. Satisfied; satisfaction. Kind.	Samoaan <i>una</i> , a plate of tortoise shell; Hawaiian <i>una</i> , the shell of the turtle or tortoise; Tahitian <i>unauna</i> , an ornament, a decoration.
<b>Kunakuna</b> ...	...	To adorn. Magnificent; elegant; pretty.	
<b>Haka-Kunakuna</b> ...	...	To beautify.	
<b>KUNAKUNA</b> ...	...	Own; very own. The same.	
<b>KUNAUNAU</b> ...	...	Carelessness.	Tahitian <i>unaunau</i> , heedless (with a negative before it).
<b>KUNEKE</b> ...	...	An empty coco-nut.	
<b>KUNEKI</b> ...	...	A barrel, a large vessel.	
<b>KUNOKA</b> ...	...	To die, to stain.	
<b>KUNUATU</b> ...	...	To change out of place.	
<b>KUOKUO</b> ...	...	White; clean. <i>Toau kuokuo</i> , shallow water.	
<b>Faka-Kuokuo</b> ...	...	To whiten; to wash.	
<b>KUPAKUPA</b> ...	...	The cheek.	
<b>KUPEGA</b> ...	...	A string; a filament.	Maori <i>kupenga</i> , a net; Mangarevan <i>kupega</i> , a filament, a thread; Hawaiian <i>upena</i> , a net; a cobweb.
<b>KURA</b> ...	...	A tuft or plume.	Maori <i>kura</i> , a bunch of red feathers; red. Mangarevan <i>kura</i> , red, yellow. A red bird of whose feathers the King's mantle is made, &c.
<b>Kurakura</b> ...	...	Violet coloured. Red.	
<b>KURA-FAKATIKA</b> ...	...	A tuft, plume.	See <i>kura</i> and <i>faka-tika</i> .
<b>Faka-Kurakura</b> ...	...	To redden.	
<b>KURA-ORA</b> ...	...	Salutations! Farewell!	
<b>KURAU</b> ...	...	Empty; to empty.	

				COMPARE
KURI	...	...	A dog.	Maori <i>kuri</i> , a dog; Samoan <i>uli</i> , a dog, &c.
KURU	...	...	Breadfruit.	Samoan ' <i>ulu</i> , the breadfruit tree and its fruit; Hawaiian <i>ulu</i> , breadfruit.
KURUMAGE	...	...	To turn upside down.	
KUTIKUTI	...	...	Decent; becoming.	Maori <i>kuti</i> , to draw together, as the legs.
Kukuti	...	...	Stubble.	Tongan <i>uji</i> , to bite; bitten. Maori <i>kutikuti</i> , scissors.

## M

MA ... ..	...	With; together with.	Mangaian <i>ma</i> , and; together with; Maori <i>ma</i> , and; and others.
MAEGA ... ..	...	The stalk; the tail.	Samoan <i>maea</i> , a rope; Tongan <i>maea</i> , a rope.
MAEHAKI ... ..	...	To abate; to slacken.	See <i>mahaki</i> .
MAEHARO ... ..	...	To astonish; to amaze; to wonder at.	See <i>maharo</i> .
MAEHOI ... ..	...	A spirit; a ghost.	See <i>mahoi</i> .
MAEUA ... ..	...	Homage; service.	See <i>nafu</i> .
MAFEA ... ..	...	How?	Maori <i>manga</i> , a branch of a tree or of a river. Tongan <i>maga</i> , forked.
MAGA ... ..	...	A branch; a division.	
Magamaga ... ..	...	To usurp; to encroach. An arguer; a reasoner. To seize; to master.	See <i>maga</i> and <i>mua</i> .
MAGAMATAMUA ... ..	...	A lower branch.	Samoan <i>magalogalo</i> , somewhat fresh (as water), not salt; Tahitian
MAGAROGARO ... ..	...	Salted; briny.	<i>maaro</i> , fresh (as water), not brackish.
MAGEO ... ..	...	To itch. To season.	Maori <i>mangeo</i> , to itch; Samoan
MAGO ... ..	...	A shark.	<i>mageso</i> , the prickly heat; to itch.
MAGU ... ..	...	To make to boil.	Maori <i>mango</i> , a shark; Hawaiian
Haka-MAHA ... ..	...	To soothe.	<i>mano</i> , a shark, &c.
MAHAKI ... ..	...	Softly; gently. <i>Haere mahaki</i> , to go softly. Embarrassing; hindering.	Hawaiian <i>manu</i> , making a humming noise.
Haka-Mahanahana ... ..	...	To console.	Hawaiian <i>maha</i> , to rest, easily, quietly; Marquesan <i>mahamaha</i> , to cease.
MAHARA ... ..	...	Reason; to reason. To begin.	Also <i>maihaki</i> . <i>Maehaki</i> , to slacken. Maori <i>mahaki</i> , meek, quiet.
Maharahara ... ..	...	Perception. Conscience. Uncertainty.	<i>Pumahanahana</i> , lukewarm. See <i>haka-makariri</i> and <i>hana</i> . Maori
MAHARO ... ..	...	A wonder, a marvel. Remarkable. To wonder at. To admire. ( <i>Ta-gata maharo</i> , an admirer.) To esteem; to value.	<i>whaka-mahana</i> , to warm; Samoan <i>fa'a-mafanafana</i> , to encourage.
Maharohaga ... ..	...	Admiration.	Maori <i>mahara</i> , thought, memory, to think upon; Rarotongan <i>maara</i> , to consider. See <i>mehara</i> .
Haka-MAHATU ... ..	...	Grateful; thankful.	
MAHEMO ... ..	...	Abortion.	Also <i>maeharo</i> . Maori <i>maharo</i> , to wonder; Hawaiian <i>mahalo</i> , to wonder at, &c.
MAHERE ... ..	...	To occur.	<i>Faka-hemo</i> , to reveal, disclose; <i>he-hemo</i> , to be divorced; Maori
MAHERO ... ..	...	To spill; to shed. To decant: to pour from one vessel to another.	<i>pahemo</i> , to pass by, to miss; Tahitian <i>mahemo</i> , to slip off, as the handle of a tool.
MAHIGO ... ..	...	To examine.	Tahitian <i>mahere</i> , to become.
Mahigohigo ... ..	...	To observe.	See <i>higo</i> , to inspect.
MAHŌI ... ..	...	A spirit; the soul. <i>Mahoi kite</i> , keen intelligence.	Also <i>maehoi</i> . Tahitian <i>mahoi</i> , the essence or soul of a god.

			COMPARE
MAHORO ... ..	To incline; to bend towards. Mis- carriage, abortion. Order; rules. To flow away; to run off.		<i>Papahoro</i> , to slip. Maori <i>horo</i> , to fall in fragments, to crumble down; a landslip. Hawaiian <i>holo</i> , a running, a moving.
Faka-Mahoro ... ..	To bring on abortion.		
Haka-Mahoro ... ..	To flow; to glide along. To cause to flow away.		
MAHU ... ..	Steam. To deliver (as a woman a child).		Hawaiian <i>mahu</i> , steam.
Haka-MAHU ... ..	To endure, to bear.		
MAHUE ... ..	Sudden passion.		
MAHUEHUE ... ..	To shudder, to tremble.		<i>Faka-ueue</i> , excited.
MAHUGA ... ..	A mountain.		Maori <i>maunga</i> , a mountain; Manga- ian <i>maunga</i> , a mountain.
MAI ... ..	From, since.		Maori <i>mai</i> , hither; Tongan <i>mai</i> , to, towards, &c.
MAIAIA ... ..	Disgusted.		
MAIHAKI ... ..	Slowly; gently; softly; leisurely.		See <i>mahaki</i> .
MAIKAO ... ..	A claw.		<i>Mitikao</i> , a claw; Hawaiian <i>maiao</i> , a toe- or finger-nail; a hoof; a claw. Rarotongan <i>maikao</i> , a finger.
MAIKAU ... ..	A claw.		
MAIKI ... ..	To choose.		<i>Maikau</i> , a claw; Maori <i>maikuku</i> , a claw or hoof; Samoan <i>mai'u'u</i> , the finger-nail.
MAIKUKU ... ..	A hoof; the shoe of an animal.		Maori <i>maimoa</i> , a pet; Tongan <i>maimoa</i> , a plaything, to trifle.
MAIMOA ... ..	A plaything; a toy.		Tahitian <i>maineine</i> , ticklish; Tongan <i>maeneene</i> , to be ticklish.
MAINEINE ... ..	To tickle; to please.		
Haka-MAIRUIRU ... ..	To disguise; disguised.		Tahitian <i>maitai</i> , goodness; Tongan <i>maitaki</i> , the beloved wife of a polygamist.
MAITAKIRAGA ... ..	Goodness.		
MAITE ... ..	A valley.		
MAKA ... ..	A sling; to throw with a sling.		Hawaiian <i>maa</i> , a sling; Rarotongan <i>maka</i> , to sling.
Haka-MAKA ... ..	To glut.		
MAKAKAMA ... ..	Phosphorescent.		See <i>kama</i> , to kindle.
MAKAMAKAKUA ... ..	Doubtful.		
MAKARIRI ... ..	Cold, coldish; fever; to shake; to shiver; insoluble.		<i>Horiririri</i> , to shiver; Maori <i>makariri</i> , cold; Hawaiian <i>maaiti</i> , cooled.
Haka-Makariri ... ..	To cool; to chill; to console.		<i>Haka-mahanahana</i> (i.e., to warm) is also "to console."
MAKARO ... ..	A boy; a son. <i>Makaro-fagai</i> , a son by adoption.		
MAKAUKAU ... ..	To foretell.		
MAKE ... ..	Us; we. <i>Make ka haere</i> , let us go.		
MAKE ... ..	A needle.		
MAKEI ... ..	To patch; to piece. A sail; to sail.		
MAKENUKENU ... ..	A thread. Dishevelled.		Tahitian <i>maenuenu</i> , disordered, dishevelled; Tongan <i>makenukenu</i> , the sand or earth as disturbed by one walking about.
MAKETU ... ..	The sea-urchin. ( <i>Echinus</i> .)		<i>Make</i> , a needle.
MAKEVA ... ..	A teaser; tormentor.		Samoan <i>ma'eua</i> , to walk about; Ha- waiian <i>maewa</i> , to be blown here and there as the spray; to mock; to revile; <i>maewawa</i> , a reproach; scorning.
Makevakeva ... ..	To move; movement; to be agitated.		
Haka-Makevakeva ... ..	To cause to shake; to jog; to wag.		
Makevehaga ... ..	Mockery.		
MAKEVAKEVA-NOA ... ..	Movable.		
MAKI ... ..	To perish; to decline. To belch. Sore. ( <i>Vaha maki</i> , a sore mouth.) Illness.		Maori <i>maki</i> , a sick person. Manga- revan <i>maki</i> , sick, ill, &c.
MAKIHOA ... ..	A favourite.		See <i>hoa</i> .
MAKI-PIREI ... ..	Contagious.		<i>Maki</i> , illness.
MAKI-TEKAKAI ... ..	Chancere (a disease.)		<i>Maki</i> , a sore; <i>Kakai</i> , to gnaw.
MAKI-VERAVERA ... ..	Inflammation.		<i>Maki</i> , illness; <i>haka-veravera</i> , to beat.
MAKOE ... ..	Desire; to desire. To intend.		

## COMPARK

MAKONA	...	...	To satisfy; to satiate. To be full. An athlete. A champion.	Maori <i>makona</i> , to be satisfied; Samoan <i>ma'ona</i> , to have the appetite satisfied.
MAKOI	...	...	A man.	
MAKU	...	...	To satisfy. To satiate. Glimted. To gorge.	Samoan <i>mas</i> , abundance; Tahitian <i>mas</i> , to retain; Hawaiian <i>mas</i> , to soak up, as a sponge.
MAKUAHINE	...	...	Mother. Aunt.	Hawaiian <i>Makuahine</i> , mother; Maori <i>matua-wahine</i> , mother, &c.
MAKUI	...	...	Father. <i>Makui fagai</i> , an adopted father. <i>Makui kare</i> , uncle. <i>Makui kore</i> , an orphan.	Marquesan <i>makui</i> , a term of tenderness addressed to women; Maori <i>hakui</i> , mother; old woman.
MAKURU	...	...	Abortive fruit.	Samoan <i>ma'ula</i> , to drop as dew or rain; Tongan <i>makulu</i> , to be overloaded; to drop as rain.
MAMA	...	...	To ooze; to leak	Maori <i>mama</i> , to ooze, to leak; Margarevan <i>mama</i> , to leak, as a canoe.
MAMAO	...	...	Inhabited. Far; far off. Long.	Maori <i>mamao</i> , distant; Mangaian <i>mamao</i> , distant.
Faka-Mamao	...	...	To remove; to put away.	See <i>mamao</i> and <i>roa</i> .
MAMAOROA	...	...	A desert; a barren place.	Maori <i>mana</i> , authority, power; Marquesan <i>mana</i> , power, dominion, &c.
MANA	...	...	To be able. Can; may.	
Faka-MANA	...	...	To honour.	
Haka-Mana	...	...	To sanction.	
MANAKO	...	...	Idea; notion. Sense. To reflect; to think. Opinion.	Hawaiian <i>manao</i> , to think of; Rarotongan <i>manako</i> , to think, &c.
Haka-Manako	...	...	To begin; to remember.	
Manakonako	...	...	A taste; a smack of. To meditate. Unquiet; to shift; evasion. Suspicion.	
Manakohaga	...	...	Memory.	
MANAKO-ARA	...	...	Vigilant.	See <i>manako</i> and <i>ara</i> .
MANAKONOA	...	...	To imagine; to fancy.	See <i>manako</i> and <i>roa</i> .
MANAKO-PAGO	...	...	To feel distress.	See <i>Manako</i> , and <i>pago</i> , to feel pain.
MANAKORARI	...	...	Duplicity.	See <i>Manako</i> .
MANAKOTAHU	...	...	Gentle in character; pleasing.	See <i>Manako</i> .
MANANIA	...	...	Female (of animals). A girl, a lass; ~ daughter.	
Manania-Fagai	...	...	An adopted daughter.	
MANAVA	...	...	The interior. To welcome. Affected; touched; mentally moved.	Maori <i>manawa</i> , the belly, the heart; Hawaiian <i>man-wa</i> , feeling; sympathy.
Manavanava	...	...	To meditate.	
MANEMANEA	...	...	A finger. <i>Manemanea roa</i> , the middle finger; <i>manemanea kare-reka</i> , the little finger; <i>manemanea poto</i> , the ring finger; <i>rima poga</i> , the thumb.	Hawaiian <i>manea</i> , a hoof, nail, or claw; the ball of a man's foot. <i>Manea o ka moku</i> , to toes or divisions of an island.
MANEMANEA-VAEVAE	...	...	A toe.	See <i>manemanea</i> and <i>vaevae</i> .
MANIHINIHI	...	...	Beside oneself; demented.	Maori <i>manihi</i> , to make steep; Tahitian <i>manihi</i> , to slip in climbing a smooth tree; <i>manihinihi</i> , uneasiness of mind.
Haka-MANINA	...	...	To equalize.	Tahitian <i>manina</i> , smooth, level.
MANOHINOHI	...	...	To endeavour to gain. To explore. A visitor.	<i>Nohi</i> , the eye, the aspect.
MANOMANO	...	...	Innumerable.	Maori <i>mano</i> , a thousand; a great number. Tongan <i>mano</i> , ten thousand, &c.
MANU	...	...	A bird; birds. The season of summer.	Maori <i>manu</i> , a bird; Samoan <i>manu</i> , a bird, &c.
Manumanu	...	...	An insect. Inconvenient. Unfortunate. A beast; a brute.	Tahitian <i>manumanu</i> , worms, insects, &c.
Mamanu	...	...	A thing; an object. A subject.	
MANUANU	...	...	Detestable.	<i>Manuanua-kiro</i> , odious. Tahitian <i>manuanu</i> , loathsome. Maori <i>anu-anu</i> , offensive.
Haka-Manuanu	...	...	To hate; to detest.	
MANUANUA-KIRO	...	...	Odious; hateful.	See <i>Manuanu</i> and <i>Kiro</i> .
MANUKARE	...	...	Stomach-ache.	
MANUKARE	...	...	Odious.	



## THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGIAO.

### CHAPTER II. RANGI AND PAPA. (TRANSLATION.)

**I**N the beginning dwelt Rangi and Papa, or Heaven and Earth. Darkness existed. Rangi adhered over Papa. Man did not exist. A person arose, a spirit who had no origin, whose name was Rangitokona.\* He went to Rangi and Papa and told them to separate; they would not consent; whereupon Rangitokona separated Rangi and Papa; he pushed up Rangi with pillars, ten in number, joined one under the other, until they reached the Fixed-place-of-heaven. After the separation of Heaven from Earth, Heaven lamented for Earth, his tears being the dew and rain which descend upon her.

This was the incantation used :—

“Rangitokona prop up the heaven, Rangitokona prop up the morning. The pillar stands in the baldness of heaven, in the bare part of heaven<sup>1</sup>. \* \* The pillar stands, the pillar—the pillar stands, the pillar of heaven.”

Then for the first time there was light, and the world existed. That ended, Rangitokona heaped up earth in Papa and made man—Tu.

This was the incantation used :—

“STEM, OR BODY HEAPED UP.”

1. “Stem heaped up, heaped, heaped up; stem gathered together, gathered, gathered together; heap it in the stem of the tree, heap it in the foundation of the tree, heap it in the fibrous roots of the tree, heap it in the butt of the tree, heap it in the root of the tree; heap it, it grows; heap it, it lives; the heaven lives, e! Stem heaped up, stem heaped up; let the heaven stand which lives.

2. Heap it in the flower of the tree, heap it in the leaf of the tree, heap it in the swaying of the tree, heap it in the waving<sup>2</sup> of the tree, heap it in the pattern of the tree, heap it in the finishing of the tree; heap it, it grows; heap it, it lives; the heaven lives, e! Stem heaped up, stem heaped up, let the heaven stand which lives<sup>3</sup>.”

This was the forming of the body of Tu; then the spirit was gathered in.

\* The heaven-propper, or supporter.

<sup>1</sup> Of this part none of the Morioris can give the meaning. The words *memea* and *kahi* are ancient words which the reciter of this could not explain. The Maori meanings assigned do not apply or fit in with the sense in this case.

<sup>2</sup> Or, extending branches.

<sup>3</sup> This appears to represent man formed.



## "THE GATHERING IN."

1. "The spirit of man was gathered into the world of existence (or possession) to the world of light—see, placed in the body the flying bird (the spirit)—whirl (or breathe)!<sup>1</sup>

2. Sneeze living spirit to the world of existence, to the world of light. See, placed in the body the flying bird (or spirit). Live! live! spirit of Tu; live!"<sup>2</sup>

Then man lived and the progeny of Tu grew—Rongo, Tane, Tangaroa, Rongomai, Kahukura, Tiki, Uru, Ngangana, Io, Iorangi, Waiorangi, Tahu, Moko, Maroro, Wakehau, Tiki, Toi, Rauru, Wha-tonga, Ruanuku\*, Motu-ariki, Te Ao-marama, Tumare, Ranganuku, Matariki, Wari, and Ro<sup>†</sup> Taurira.

These are the descendants of Rangitokona who were the "heaven born," or children of heaven.

With Ro Taurira, the children of heaven and earth separate to the world of existence. Te Ao-marama (World of Light) came forth, whose son was Rongomaiwhenua<sup>‡</sup>. Then from this time the race of men grew until the time of Marupuku and Rongopapa, the name of whose race was Te Hamata. This was the people who dwelt in the island before the arrival of the canoes Rangimata and others. These people were "Hiti," or ancient ones and giants<sup>§</sup>. Their bones lay at Te Awapatiki, but were swept to sea by the breaking-out of the Lagoon (Whanga.)

## "KO RO TAUIRA."

The children of Ro Taurira (The Pattern), last of the "heaven born," were Tahiri-mangatē, who took to wife Rangimaomaō (Mackerel Sky), to whom were born all the winds. The East Wind was the first born child (as light proceeds therefrom); the West Wind was the last born. Their other children were the months Wairehu (January) to Tehuhe-a-Takarore (December), whose work was counting and disputing about their turns, *i.e.*, when their season was to commence.||

It was Wairehu (January) who prevented Rehua (Heat) lest he should turn and devour men (*i.e.*, lest all things be destroyed by the heat of the summer sun.) Mihi-torekao (March) and Rongo (July) were incited by Tahiri to fight against man (alluding to the rough weather in these months) hence the rain, snow, and winds.

Tu-matauenga was a son of the West Wind.<sup>¶</sup> It was he who placed strength in fish, birds, and trees to injure man.

## MAUI.

There were five Maui, all children of Tahiri-mangatē—Maui-mua, Maui-roto, Maui-taha, Maui-potiki, and Maui-tikitiki-o-te-rangi.

It was Maui-mua who tied the sun to cause it to go more slowly and so lengthen the days; because, formerly the days were too short.

\* Ruanuku to Ro Taurira said to be women.

† In Maori, *te*.

‡ This was the ancestor who first occupied the Chathams. This name in Moriuri is figurative also for land, as Rongomaitere is for ocean.

§ Or men of great stature; their thigh-bones when compared with those of others were of great length, showing they were huge men.

|| The Moriuri year commenced in June when the stars, Puanga and his gathering, and Matariki are seen again in the east in the early morning.

¶ Frequently a boisterous rough wind.

<sup>1</sup> Bubbling of the breath like a whirling current.

<sup>2</sup> This is the *Ti*he, or sneezing, recited by a mother on the birth of her child when it first sneezes, to gather in the spirit. In the case of sick persons, prostrate or apparently dying, when they sneeze this *Ti*he is recited.

He, with his younger brothers, arranged that they should lay a snare at the pit of the sun, at Hitinga-ta-ra (rising of the sun); they laid the snare at night and finished it, and when the sun's head appeared, Maui and his younger brothers pulled it. The noose slipped over his chest, but held when it reached his loins; then for the first time he (the sun) went slowly.

This was the incantation :—

“Maui bind the sun shining on earth (or, standing on earth). Maui bind the sun shining in heaven. Maui bind the sun shining hither. There, shine thou hither in the space (or division) of heaven.”

These were the wives of Tami-hit-ta-ra\*—Hina-ata, morning, Hina-aotea, noon, and Hina-ahiahi, evening.

The rope with which the sun was tied was Tchi-ata-o-Heia, which is represented by the long horizontal streaks of cloud seen at morning dawn.

The sun and the moon also disputed; the moon said, let the sun be for the night. The sun would not agree lest the waters should be burnt up and all the world, so they agreed the sun should shine in the day and the moon at night.

#### MAUHIKA.

After this, Maui went to fetch fire from Mauhika†; he asked Mauhika to give him fire, upon which Mauhika plucked off one of his fingers and gave it as fire for Maui, seeing which Maui put it out; he went again to Mauhika, and another of his fingers was given. He continued this until the small finger only remained; then Mauhika perceived he was being tricked by Maui, and his anger arose. Then he threw his small finger up into the trees, on to the Inihinā (Maori, Hinahina, or Mahoe), Karamu, Karaka, Ake, Rautini and Kokopere (Maori, Kawa kawa). All these burnt, but the Mataira (Maori, Matipou) would not burn.‡ For this reason all these trees which burnt were used as a *Kakunaki* (the piece of wood rubbed into a hollow, holding the abraded wood, which ultimately takes fire by use of the rubber *ure*). He also threw his fire into stone, *i.e.*, flint, so that fire rises from flint. Then Maui was chased by Mauhika's fire; the seas and hills were burnt up, and Maui was burnt by the fire. Maui's wail went up to the roaring thunder, to Hangai-te-marama, to the great rain, to the long rain, to the drizzling rain. The rain was sent and Maui was saved.

This was Maui's cry :—“I cried to above (or Heaven), to the great rain above, to the long rain above, to the small rain above, to the pattering rain above, there is the ‘Face-which-shines-on-earth’ (Matawhitinuku§). There is the ‘Face-which-shines-on-heaven’ (Matawhitirangi); there are the storms, the storms, cause them to fall (or pour in torrents), pour them down, heal! Maui give forth thy cry—Pour them down; heal! Maui destroy, *ooti*!|| the face of Mauhika.”

\* In Maori—Tama-whiti-te-ra.

† It does not appear quite certain, according to the Morioris, whether Mauhika was male or female—the weight of evidence appears to indicate his being a male.

‡ This is explanatory of the trees from which fire can be raised by friction.

§ It does not appear quite clear who this personage is. The sun scarcely would be invoked as cold and rain was desired. Probably the Supreme power of heaven is intended.

|| *Ooti*, an expression of anger, pain, or displeasure.

Hence arose *Whai-wera*, or incantations to heal a burn, and *Parā-wera* with the same meaning (but more literally, burnt or scalded skin) which were used for people burnt by fire, to destroy the effect of *Mauhika's* fire.

#### WHAI-WERA CALLED TONGA.

"Break *Mauhika's* tooth.<sup>1</sup> Double up *Mauhika's* tooth. Break in pieces *Mauhika's* tooth. Oh sacred rain-storm! Tongo,<sup>2</sup> great Tongo! Tongo the sacred! Tongo, long Tongo! Tongo the sacred! Tongo, Tongo of storms! Tongo, Tongo of snow! Tongo, Tongo of the hail! Tongo the sacred! Like the first spirit, the internal spirit, the spirit given, the given of heaven. Extirpate! destroy the face of *Mauhika*! Oh sacred storm! Oh sacred Tongo! (or Tonge<sup>3</sup>).

Indicating that the burn was healing, green leaves being applied while the charm was being recited.

#### WHAI-WERA CALLED PARAWERA.

In great *Aotea*, in great *Aropawa*,<sup>4</sup> see the men burnt by fire. Set fire to heaven, it is consumed, set fire to heaven, heal the heavens. *Tohii* (to perform a ceremony) with the firesticks, the embers, and the coals. Rise water (or break forth as steam) of the burn, your sacred spirit. Like the first spirit, the internal spirit, the spirit given of heaven. Ye two destroy the face of *Mauhika*-*Tu-i-Hhia-waiki*.

#### ANOTHER PARAWERA.

1. "I cried to above (or heaven), to the snow above, to the rain above; there is the 'Face-which-shines-on-earth,' there is the 'Face-which-shines-on-heaven,' there are the storms, the storms, pour them down. Make whole! Make whole!<sup>5</sup> Destroy! destroy the face of *Mauhika*!

2. I cried above, to the snow<sup>6</sup> above, to the frosts above. There is the 'Face-which-shines-on-earth,' there is the 'Face-which-shines-on-heaven,' there are the storms, the storms; pour them down! Make whole! Make whole! Destroy! destroy the face (or power) of *Mauhika*!

3. I cried to the hail above, to the driving snow above, etc.

4. I cried to the small rain above, to the pattering rain above, etc."<sup>7</sup>

After the recitation of the *Parāwera*, should the heat still continue the *Maumi* was used.

#### E MAUMI.

"Make whole! Make whole! heal! (but) destroy! destroy the face (or power) of *Mauhika*! Drive down frost! Drive down hail!"

There are other verses of the same import, but varying as in the *Parāwera*, rain, snow, etc.

The following is another *Whai-wera* from another section of the *Morioris*.

#### WHAI-WERA.

"*Tohii* (perform a ceremony) with the firesticks, with the firebrands, with the coals, with the *parimurimu* (slippery seaweed), with the hollow scars. Heal! put out the fire! Heal, cause to disappear! Like the first spirit, the internal spirit, the spirit aside, the highest spirit of heaven. Thou who wast caused to disappear, face of *Mauhika*. Oh sacred Tonga (or Tongē)."

<sup>1</sup> *ts.*—The sting of *Mauhika's* fire.

<sup>2</sup> Tongo, same as Tonga, S. or S.E. wind, as the cold wind invoked to cool and heal the burn.

<sup>3</sup> Tongo is here, before *ka*, changed to Tonge, apparently for euphony.

<sup>4</sup> *Aotea* or *Aotearoa*, is the Maori name of the North Island of New Zealand. *Aropawa*, is the name of the large island at the north end of the Middle Island of New Zealand, and the name is frequently applied to the whole of the Middle Island by the North Island Maoris. The Moriori knowledge of these names is significant.—EDITORS.

<sup>5</sup> *Tutu mauwhia mau* there appears to be an uncertainty about this rendering, although as far as ascertained it is correct.

<sup>6</sup> *Tohukatohuka*.

The meaning of this is that this *whai-wera*, which is levelled against all things causing heat, using with it the seaweed apparently to allay the heat of the burn, the fire or heat is put out, Mauhika's power is destroyed. The reference to the spirit indicates the healing of the flesh and return of health, assisted by the cold wind Tonga.

It may be useful to note that this formula, *pera hoki ra*, is a very ancient one common to both Maori and Moriori.

The following is another short account in the Moriori dialect from another part of the Chathams, concerning Maui's tying the sun.

The sun travelled too hurriedly, far back in the time of Maui, and Maui considered what should be done to the sun that it might go steadily, that the days of the year might become long. Maui thought he would use a stratagem and tie the sun, in order that it should travel slowly. Then Maui laid a snare *kōkōpārā\** with a line, and dragged the line to the "rising of the sun." When he rose up the next morning and the sun appeared, Maui jerked his line and caught him. This was the incantation used:—

"Tie thou the sun shining on earth. Tie thou the sun shining in heaven. There remain thou in the space of heaven. There remain prostrate, under restraint."

This is another version:—

"Be thou tied, the sun shining on earth. Be thou tied, the sun shining in heaven. Be thou tied firm. Tied thou wert by Maui, by the stem of Te Ure. There remain thou in the space of heaven."

After this Rōhē—Maui's wife—spoke disparagingly of him concerning his ugly face. Maui said he would give his face to Rohe, and Rohe should give him hers. They spoke thus, and Maui bewitched and killed Rohe. After this her spirit returned and she killed Maui.

This was the origin of death affecting men, which causes death to strike everyone in this world; from this arose the witchcrafts which cause men to die. The spirit of the dead man returns and kills him who caused his death.

This was the origin of death and witchcraft having power over man, hence Rohe was appointed to seize the spirits of the dead in the Shades. She also is Mistress of the night. Rohe is the source of all evil and murder, and induces people to do evil.

This is the incantation which killed Rōhe, called "The Girding up of the garments of Rohe when she went to the night (Shades)." Another name also is "The Blackness of Tana-matahu"—*Ko ro panga aTana-matahu*.

This Tana-matahu, or Tane-matahu, represents the ceremony of marriage, and this phrase was among the Morioris one of odium applied to women who had committed adultery or done anything offensive. Pangā=pango black.

#### *Ko te Hitiki—THE GIRDING.*

"T'is Rohe, t'is Rohe who dies<sup>1</sup> through the cavity of my crown. T'is Rohe, t'is Rohe who dies through the cavity of my bald head. T'is Rohe, t'is Rohe who dies through the cavity of my bare head. T'is Rohe above, t'is Rohe beneath, t'is Rohe who girds up her garment. Thy face which looks at me is bounded<sup>2</sup> (ceases, dies)."

\* A loop to draw up tight in the middle of a rope, by pulling on the two bights.

<sup>1</sup> *Takiti*, this word appears to be the same as a *hemohemo* is in Maori, and the rendering in the text to be the nearest that can be given. *Takiki na(a), ta manaw' tchi ri purunga-ihu*, the heart beats or pulsates on the nose-tips—the person is nearly dead.

<sup>2</sup> This appears to be a play upon the name *rohe*, meaning to bound.

This ends Minarapa Tamahiwaki's narrative of Rangi and Papa (exclusive of genealogy) down to Maui and Rohe.

The following is supplementary to the story of Maui and Rohe and was written in Moriori by another person.

Maui's food was eaten by Rohe. Maui found that a part of his food had been consumed by Rohe; then Maui used incantations with Parakau\* and Inihina.† That was the soul of Maui's food.

They changed their faces because Rohe was likened to the rays of the sun, whose sister she was. The attraction of Rohe seized Maui, therefore Maui changed faces with her that he might have Rohe's beauty transferred to him, and that Rohe should have his evil face, hence the death of Rohe.

This is Maui's witchcraft for Rohe :—

KO RO KEI—THE EATING.

"*E Rohe ta kei Maui tona.* Let Maui's teeth show white to the darkness. It is thrown (as a sacrifice) to the storm. Give me the food, give me the food, give me the food t'is one, give me the food t'is two, three, four, five, six, one hundred—t'is a *rea* (highest number in counting), t'is nothingness. Give me my food, t'is innumerable. Recite the *tohi* of the *Kura* beyond this food. Let the casting off be to the place of Tongo (= S. or S.E.—region of cold) your desire, your sweetness. Let Maui's teeth glisten to the darkness, thrown to the storm. Give me the food."

This spell of witchcraft is very obscure and highly enigmatical, the first sentence owing to the word *tona* conveys no known meaning. Although Rohe is aimed at, it would almost appear from the sense that Maui was to be the sufferer. The intent appears to be to kill Rohe, casting her out to the darkness and tempest. To arrive at the exact meaning would require the aid of one of the very old Tohungas to explain the allusions.

KO RO MATA-NIHO O MAUI—REMNANT OF EATING.

"Whose is this tooth? t'is mine! t'is thine! It belongs to swollen jaw, to twisted jaw, to loose jaw, *ooi*! You belong to crooked jaw."

This spell is used to kill anyone stealing the remnants of food of another person.

This is another deed of Maui's, his tricks played against the people of Tangaro-Motipua; that people could not be discovered, they were always startled by man and fled into the forest—the rustle only being heard. Therefore he built his house called Whareatea.

RO WHAREATEA.

Maui built his house called Whareatea as a house for himself and his people. When it was finished and night came, he and his people went into the house, and the people of Tangaro-Motipua came into the house of Maui and people. They were not seen by them when it was dark. The way in which their forms might be seen, was in the red dawn of the morning, when the people rose and went to their homes. This they did from time to time, and it struck Maui—this gathering is indeed men. Maui then went and plugged up the gaps in his house and commenced his incantation :—

1. "Extend, extend, extend in the foremost end (of the house) of Whareatea. Extend in the inner end of Whareatea. Extend in the back end in Whareatea,

\* A tree not found at the Chatham Islands.

† Same as Maori Mahoe, chiefly used in incantations, as the most sacred timber—and the chief one used for fire raising.

that it may extend. Open it wide. Cause weariness Oh wind! with their turning. Turn elder person . . . . . They flee naked. They are caught. It is light. What is this Komako which sings? It is a dreaming Komako.

2. Extend, extend, extend in the foremost post in Whareatea. Extend in the inner post in Whareatea. Extend in the back post in Whareatea that it may extend. Open it wide. Cause weariness Oh wind! with their turning. Turn elder person . . . . . They flee naked. They are caught (discovered) It is light. What is this Komako which sings? It is a dreaming Komako.

3. Extend, extend, extend in the first ridge pole, etc.

4. " " rafter.

5. " " batten of the first post.

6. " " batten of the back post.

7. " " junction of thatch on top of ridge.

8. " " inner ridge.

9. " " post near ridge.

10. " " "

11. " " "

12. " " first corner.

13. " " "

14. " " first ceremony.

15. " " first incantation.

16. Extend, extend, extend in the first *closing* (finishing of thatch) in Whareatea. Extend in the inner closing in Whareatea. Extend in the back closing in Whareatea, that it may extend. Open it wide. What is the Komako which sings? It is a dreaming Komako. Extend. You are caught. Shining of the setting of the sun. Open the door of the night. It is opened. They are caught. It is light. It is broad day." This ended, the assembly of Tangaro-Motipua fled outside in all directions quite naked, both men and women, and sped away into the forest. This ends.

The following is a very fragmentary account relative to Tiki given by one of the old men named Hori Nga Maia, being all that he could remember of the story with the incantation, which appears to be another version, or part of one, referring to the creation of the world, held by another section of the Morioris, although Hori stated that Minarapa's version was correct. It certainly does not agree with Minarapa's genealogy (to which all the old men assented as correct) in that Rangitokona was said to be "a spirit without any origin," whereas in this case Tiki is the child of Rangi and Papa and begat Rangitokona, who according to Minarapa's account separated Rangi from Papa. By this account, short as it is, Tiki was the creator of the universe.

Hori further stated that Tiki presided over certain rites peculiar to women, but of which he could afford no definite information, women only being the custodians of the rites referred to, none of whom then living appeared able to throw any light on the matter. Again, as by the account given hereunder, Hori's origin of Tiki as the offspring of Rangi and Papa conflicts with the *Karakii* (or invocation)—the older and more reliable portion—inasmuch as in that he "heaps up" or creates, or forms the universe. In connection with this it may be useful to compare the Maori traditions regarding Tiki.\*

Na Rangi raua ko Papa a Tiki; ka moe a Tiki i a Te Ahunga-rangi ka puta ko Rangitokona.

He karakia teni mo te ahunga o te rangi me te papa.

Tiki was the offspring of Rangi and Papa: Tiki slept with Te Ahunga-rangi—heavens-heaped-together, and Rangitokona came forth.

This is an incantation for the heaping together of heaven and earth.

\* Touching this I hope to be able to get some more information, but do not feel justified at present in instituting comparisons on uncertain ground.

"Ko Tiki, e ko Tiki i ahua te rangi, ko Tiki, e ko Tiki i ahua te papa, ko Tiki, e ko Tiki i ahua te ao, ko Tiki, e ko Tiki i ahua te kore, ko Tiki e ko Tiki ro (Maori, ra), ko Tiki, e ko Tiki to-e. Tiki, Tiki nuku, Tiki, Tiki rangi, Tiki, Tiki hau."

"'Tis Tiki, yes 'tis Tiki who heaped together (or created) the heaven. 'Tis Tiki, yes 'tis Tiki, who heaped together the earth. 'Tis Tiki, yes 'tis Tiki, who heaped together the world. 'Tis Tiki, yes 'tis Tiki who heaped together the void. 'Tis Tiki, yes Tiki indeed. 'Tis Tiki, yes 'tis Tiki to-e (a sentence prolongation). Tiki, Tiki of earth. Tiki, Tiki of heaven. Tiki, Tiki of the wind."

Na Mu rana ko Wheke te pupu-toto i hari, maka ana ki roto i te puta rakau, heoi, tipu ana taua pupu-toto hei tangata.

Mu and Wheke took a clot of blood and placed it in a hollow tree, where it developed into man. (The particulars of this are said to be peculiar to women, or known only by them.)

In connection with Tiki, there are a number of ceremonies in which the women made figures of birds, twenty or more, neatly carved out of Akeake wood, which they placed in parallel rows, and at one end of which they set up an image of Rongomai-tuatanga\*; between the rows were placed the remains of former ceremonies, in heaps. These ceremonies were performed at intervals, sometimes one, two, and three years, but more generally each year, and their performance extended over three or four days, named successively Ta ra o tch ehei (day of the evening), Ta ra o ro pāpā (day of the foundation), Ta ra o tā whāinga (the day of the following† . . .), and Tā ra o tā whakarōrō (the protracted day).

During these ceremonies the Tohunga or priest did not eat, but the others did so freely.

It does not appear quite certain from the information given by Hori what was the full import of these ceremonies.

## KO MATANGIAO.

### RANGI RAUA KO PAPA.

[NOTE.—In the following, the Moriori language is indicated by inverted commas, the Maori language is shown without any such marks.]

I te timatanga ka noho ko "Rangi" rana ko "Papa," e pouri noa ana; ko "Rangi" kei runga ake i a "Papa" e piri ana, kahore ano i tupu he tangata; ka puta ake tetei tangata, he wairua, kahore ona putake, ko "Rangitōkōna" te ingoa, haere atu ana ia ki a "Rangi" rana ko "Papa," ka ki atu kia wehea rana, kahore rana i pai. Ka kite a "Rangitōkōna," wehea ana e ia a "Rangi" rana ko "Papa," tokona ana e ia te rangi ki runga ki te pou—ngahuru aua pou, he mea tuho-nohono ake i raro tae noa ki te tumautanga o te rangi. No te wehenga o "Rangi" i a "Papa," ka tangi, a "Rangi" ki a "Papa," koia ona roimata, ko te tomairangi me te ua e heke iho ana ki runga i a ia.

\* This Rongomai was used by the Karewa people, but another Rongomai by those of other parts of the island.

† Not certain of this meaning.

Ko te karakia tenei :—

“Ko Rangitokona tokona i tche rangi, ko Rangitokona, tokona i tche ātā, ka tu te pou ki ru pakira o tā rangi, ki ru pehore o tā rangi; ka tu te mēmēa-a-nuku, ka tu te mēmēa-a-rangi, ka tu te kahi-a-nuku, ka tu te kahi-a-rangi, ka tu te pou, te pou, ka tu te pou, te pourangi, e.”

Kua wareware etehi whiti o tenei karakia—heoi nga mea i riro mai. Heoi, katahi ka marama, ka whai ao. Ka mutu, katahi ka apoa e “Rangitōkona” ki roto i a “Papa” ka hanga i te tangata, ko “Tu.”

Ko te karakia tenei :—

“KO TCH APONGA”—“KO TUMI EUWHĀ.” (Maori—Ko tumu ahua.)

1. “Tumi euwha, e eu euwha; tumi āpō e apoapoā. E euwha i te tumu o tā rakau, euwha i te take o ta rakau, euwha i te aka o ta rakau, euwha i te more o ta rakau, euwha i te pakiaka o ta rakau. E euwha ka tipu, e euwha ka ora, ka ora ko ta rangi, e. Tumi euwha—tumi euwha e tu (or tchu) ta rangi ka ora.”

2. “E euwha i ru (te) pua o ta rakau, euwha i ta rau o ta rakau, euwha i te maeua (Maori, mawetanga) o ta rakau, euwha i te makoha o ta rakau, euwha i te taura o ta rakau, euwha i te whakaoti o ta rakau; e euwha ka tipu, e euwha ka ora, ka ora ko ta rangi, e. Tumi euwha, tumi euwha e tu ta rangi ka ora.”

Heoi tenei te aponga i te tinana o “Tu,” ka awhea ko te Mauri. Ko te awhenga tenei.

“KO TCH AWHENGĀ.”

1. “I awhea mauri o rangata, ki ta whai ao,<sup>1</sup> ki te Ao-marama te houia te manu ka rere, ripō.

2. Tihē mauri ora ki ta whai ao,<sup>1</sup> ki tē Ao-marama te houia te manu ka rere ripo ta mauri no Tu, ripō.”

Ko te Tihē tenei e whakahuaina ana e te whaea i runga i te whanautanga tonutanga o tana tamaiti, ina tihē taua tamaiti—he awhenga mai i te mauri. Kei te tangata mate, e oke ana ranei, e tu-a paremo ranei, kei te tibetanga ka hapainga ko te “Tihē” nei.

Katahi ka ora te tangata, ka tipu te uri o “Tu”—“ko Rongo, ko Tāne, ko Tangaroa, ko Rongomai, ko Kahukura, ko Tiki, ko Uru, ko Ngangana, ko Io, ko Iorangi, ko Waiorangi, ko Tāhu, ko Mōko, ko Mārōrō, ko Wākehau, ko Tiki, ko Toi, ko Rauru, ko Whātōnga, ko Ruanuku, ko Motuariki, ko Te Ao-marama, ko Tumare, ko Ranganuku, ko Mātāriki, ko Wārī, ko Ro (te) Taurira.” E kiia ana ko “Ruanuku” tae noa ki a “Ro Taurira” he wahine anake.

Ko nga uri enei o “Rangitokona,” to ratou ingoa ko te “Whansau-o-te-rangi.”

Kei a “Ro Taurira” ka wehe te “Whanau-o-te-rangi” me te whenua ki te whai ao, ka puta a “Te Ao-marama,” tana ko “Rongomai-whenua,”\* ka tipu i konei te iwi tangata tae noa ki a “Marupuku” raua ko “Rongopapa,” tona huanga o taua iwi ko “Te Hāmātā.”† Koia te iwi e noho ana i Wharekauri—“Rēkohū,” i te taenga mai o nga waka, o “Rangimata” ma. He “Hiti”‡ aua tangata, i takoto nga iwi ki “Te Awapatiki,” kua riro ki te moana i nga pakarutanga o te awa.

Ko nga tamariki o “Te Taurira” ko “Tahiri-Mangatē,§ ka moe i a “Rangimaomao,” ka puta o raua tamariki ko nga hau katoa; ko te “Marangai” te matamua (“kaumua”); ko te “Raki” te potiki

\* Ko te tipuna tenei nana i noho a Rēkohū (Wharekauri).

† Ko ro kau te Hamata (the people of the Hamata).

‡ He “Hiti,” he inamata ki te Maori.

§ Tawhiri-matea ki te Maori.

1 Sometimes pronounced *an*.



("Potiki-hamarere.") Era atu tamariki a raua ko nga marama ko "Wairehu" tae noa ki a "Tehuhe-a-takarore," ta ratou mali he tatatau i a ratou, he tautohe.

Na "Wairehu" i arai atu a "Rehua," kei tahuri mai kei kai i te tangata. Ko "Mihi-torekao" raua ko "Rongo" i akona e "Tahiri" kia riri mai ki te tangata, koia te ua me te huka, me te hau.

Ko "Tu-matauenga" he tamaiti ia na te "Raki" nana i whakanohe te kaha ki nga ika, ki nga manu, ki nga rakau, kia tahuri mai ki te tangata.

#### "MAUI."

E rima nga "Maui," he uri anake ratou na "Tahiri-Mangatē"—ko "Maui-mua, ko Maui-roto, ko Maui-taha, ko Maui-potiki, ko Maui-tikitiki-o-te-rangi."

Na "Maui-mua" i here te ra kia ata haere ai, kia roa ai te rangi; natemea i mua atu he poto rawa nga rangi. Ka takoto tana korero ko ana teina kia tikina kia koromahangatia ki te rua-o te ra, ki "Hitinga-ta-ra"; hanga te mahanga i te po ka oti, no te putanga ake o te upoko o te ra ka hiwia e "Maui" ratou ko nga teina, ka pakuku, i pakuku ake i te uma, tae ki te hope ka inau, katahi ka ata haere.

Ko te Karakia tenei:—

"Maui herea ko ta ra Tu-nuku. Maui herea ko ta ra Tu-rangi. Maui herea ko ta ra tu mai. Kuna ko koe tu mai ai wehenga rangi."

Ko nga wahine enei a "Tami-hit-ta-ra\*"—Ko "Hina-ata" to te ata, ko "Hina-aotea" to te awatea, ko "Hina-ahiahi" to te po. Ko te taura i herea ai te ra, ko "tch ata o Heia" koia nga pokeao hipae rorora e kitea ake ana me ka haehae te ata.

#### "MAUHKA."

Muri iho ka haere atu a "Maui" ki te tiki ahi mana i a "Māuhikā," ka tonoa atu e ia he ahi i a "Mauhika," ka kite a "Mauhika," kowhakina mai ana tetei o ona toi, homai ana hei ahi ma "Maui," ka kite a "Maui," tinea ana ka mate; ka tikina ano he ahi ki a "Mauhika," ka homai ano tetei o ona toi, whena tonu tae noa ki te toi iti o te ringa; ka matau a "Mauhika" kei te tinihangatia ia e "Maui," ka puta te riri a "Mauhika," katahi ka whiua e ia tona toi iti ki runga i te rakau, ki runga i te "Inihinā,"† i te "Karamu," i te "Karaka," i te "Ake," i te "Rautini," i te "Kokopere" (Kawakawa) ka ka anake aua rakau ra, tena ko te "Mātāira" (Matipou) kahore i ka, koia ka waiho enei rakau hei "Kahunaki" (Maori, Kahunati) hika ahi, ara:—aua rakau katoa i ka ra. Ka maka hoki tana ahi ki roto i te kowhatu, i te Matā, koia ka ka te ahi i te Matā. Heoi ka whaia a "Maui" e te ahi a "Mauhika," wera nga moana, wera nga maunga, ka mate a "Maui" i te ahi, ka tangi te karanga a "Maui" ki a "Whaitiri-tangatanga," ki a "Hangaia-te-marama," ki a ua nui, ki a ua roa, ki a ua torikiriki kia tukuna mai he ua; ka tukuna mai te ua ka ora a "Maui."

Ko te tangi tenei a "Maui":—

"Tangi au ki runga, ki a ua nui i runga, ki a ua roa i runga, ki a ua torikiriki i runga, ki a ua topanapana i runga, ti (Maori, kei) reira Mata-whiti-nuku, ti reira

\* Tama Whiti-te-ra ki te Maori.

† Ko te "ure" tenei o te "Kahunaki"—ko te tane mana e ka ai te ahi.

Mata-whiti-rangi, ti reira i (*i*=nga) apū, (or pokerekere) apū, i apū whakau-tehoro tohutehu mauwhia Maui whakatangihia. Tohutehu mauwhia Maui whakarehua, whakarehua, ooti te mata o Mauhika."

No konei nga "Whai-wera" me nga "Parāwera"\* mo te tangata wera i te ahi kia mate te ahi a "Mauhika."

"WHAI-WERA" KO "TONGA."

"Whati tē niho o Mauhika, parua i te niho o Mauhika, whatiwhati te niho o Mauhika, whatiwhati te niho o Mauhika e punge ha. Tōngō ki tōngō nui tōngē ha. Tongo ki tongo roa tonge hā. Tongo ki tongo i apu. Tongo ki tongo huka. Tongo ki tongo Whaitiri tonge ha. Pera hoki ra te mauri mua, te mauri roto, te mauri tukutuku, te tukutuku a te rangi kia kokohia, whakarehua te mata o Mauhika, e punge, e tonge ha."

"E WHAI-WERA" KO "PARAWERA."

"I Aotea nui, i Aropawa nui, tenei ka tangata ka pou i tēh ehi, e tēhutehuhia te rongi (rangi) ka pau e. Tēhutehuhia te rongi whakamau rongi. Tohii ki ri momotu ki ru ngarehu ki ru ngaunga. Hihi wai parawera to ihi mauri. Pera hoki ra te mauri mua, te mauri roto, te mauri tukutuku a te rongi. Korua whakarehua te mata o Mauhika Tu-i-Hawaiki."

HE "PARAWERA" ANO TENEI, KO "PARAWERA."

1. "Tangi au ki runga, ki a huka i runga, ki a ua i runga, ti reira Matawhiti-nuku, ti reira Matawhitirangi, ti reira e punge, e punge whakautchoro. Tutu mauwhia mau, tutu mauwhia mau whakarehua, whakarehua te mata o Mauhika."

2. Tangi au ki runga ki a tchuka tchuka i runga, ki a tongehaupapa i runga, ti reira Matawhiti-nuku, ti reira Matawhitirangi, ti reira e punge e punge whakautchoro, tutu mauwhia mau, tutu mauwhia mau, whakarehua, whakarehua te mata o Mauhika."

3. Tangi au ki runga ki a whaitāra i runga, ki a hukarere i runga, etc.

4. Tangi au ki runga ki a ua torikiriki i runga, ki a ua topanapana, etc."

Ka kaha tonu te wera i muri iho i te whainga o te "Parawera," ka karakiatia ko te "Maumi."

"E MAUMI."

1. "Maumia, maumia, mau whakarehua, whakarehua te mata o Mauhika ka aki tongehaupapa, ka aki whaitāra."

Tera ano etehi whiti o te maumi nei he tataui i nga ua me nga huka.

He "Whai-wera" ano tenei ta tetei iwi o Wharekauri.

"Tohii ki ri momotu, ki ri ngāunga, ki ri ngarēhū, ki ri parimurimu, ki ri panakonako, mau tinea mo whakarehua. Pera hoki ra te mauri mua, te mauri roto, te mauri taha, te mauri tikitiki o ta rangi, ko koe i whakarehua mata o Mauhika, e tonge ha."

Tenei ano tetei korero poto o tetei wahi o Wharekauri, he reo Moriori, mo te herenga a "Maui" i te ra.

"Okohikohi te here o ta ra i mū i a Maui mai ai, a, k' hokoaro Maui mi ahā ra tā rā k' hēre marii ai, ke ro ai tā rā o tau tahi; me aomeheki e Maui me hēre tā rā noromē k' hēre marii ai. Kanei a Maui kokopāra i tā ra ki tēh aho, ka to atu tēh aho ki Hitingā-tā-ra, no ro mahitangā ake apo i tēh ātā, ka puta ta ra, takiri mai enei ko Maui i tona aho, na ka mau."

Ko "ro Karikii" tenei:—

"Here e kō ta rā tchu-nuku, here e kō ta rā tchu-rangi. Kuna koe tchu mai ai ki koenga rangi. Tuturi, panake ki hokotina."

He wahi ano o Wharekauri nana tenei:—

"Herea koe e ta ra tohu-nuku, herea koe e ta ra tohu-rangi, tu here mau. Herehere koe e Maui ki tohumu i ta ure. Kuna koe tu mai ai koenga rangi. Tuturi, panake ki hokotina."

\* Ko "Parāwera" te tangata nona te "Whai-wera," na "Parāwera" te whai i meatia e "Maui" i ora ai ia.

Muri iho ka puta te kupu whakakino o te wahine a "Maui" ko "Rohe" ki aia mo te kino o tona kanohi, ka ki atu a "Maui" kia hoatu tana kanohi mo "Rohe" ko ta "Rohe" ma "Maui," pera noa ka makututia e "Maui," ka mate a "Rohe," no muri iho ka hoki mai tona wairua, ka mate i a ia a "Maui."

Ko te matenga tenei i mate ai te tangata, i pa ai te mate ki nga tangata katoa i te ao—no reira mai ano hoki nga makutu i mate ai te tangata, ka hoki mai te wairua o te tangata mate ka patu i te tangata nana ia i mate ai. Ko te putake tonu tenei o te mate, me te makutu i mana ai ki te tangata; koia i waiho ai a "Rohe" hei kapo i nga wairua o te hunga mate ki te Reinga, ko ia hoki te Ariki o te po. Ko "Rohe" te putake o nga kino katoa, o te kohuru me te whakawai tangata ki te he.

Ko te karakia tenei a "Maui" i mate ai a "Rohe." Ko te "Hitihi" tenei o te kakahu a "Rohe" i haere ai ki te po.\*

"Ko Rohe, ko Rohe tākiki te rua o taku tihi, ko Rohe, ko Rohe tākiki te rua o taku pakira, ko Rohe, ko Rohe tākiki te rua o taku pēhore, ko Rohe ki runga, ko Rohe ki raro, ko Rohe hitikia te kakahu nona, to mata tchiro mai ka Rohe."

Ko te mutunga tenei o te taha ki a Minarapa Tamahiwaki o te korero o "Rangi" raua ko "Papa," tae noa ki a "Maui" raua ko Rohe. He kupu apiti ano hoki tenei mo "Maui" raua ko "Rohe" na tetehi atu tangata; i tuhia ki te reo Moriori.

"E kei na Maui keinga ana e Rohe, potehi etu e Maui ka pau i tche hunū o tana kei i a Rohe, ka hure, e pure ei ko Maui ki ri Parakau, Inihinā, na ko ro mauru tena o ro kei a Maui."

"Ko t' hokoririhitanga i o raūū i ahūū, na ra me hokotau a Rohe ki ta ihi o tā ra, to tchuahline hoki tena. Ka rere mai te moto o Rohe ki a Maui koi hokoririhitii ai e Maui ke riro mai ei to porotū o Rohe ki a Maui, ko tch ahūū kino o Maui ke riro atu ki a Rohe, koi e mate ei a Rohe."

He makutu tenei na "Maui" mo "Rohe":—

"KO RO KEI."

"E Rohe ta kei Maui tona, tete te niho o Maui ki ri po ko titiri i awha, homai ta kei, homai ta kei, homai ta kei ka tahi, homai ta kei ka rū, ka toru, ka wha, ka rima, ka ono, ka rau, ka rea, ka kore. Homai tau kei ka kore, homai tau kei ka tini maraurau, tohia te kura ra tua ta kei nei. Tu te marere ki wahi Tongo, to mina, to reka. Tete te niho o Maui ki ri po ko titiri awha homai ta kei."

"KO RO MATA-NIHO O MAUI."<sup>1</sup>

"No wai te niho nei, noku, nou, no kau e puku, no kau e hapa, no kau e tangatanga, ooi no kau e roria ra koe."

He mahi ano tenei na "Maui," ko tona raweke i te iwi o "Tangaro-Motipua," he mea e kore e kitea taua iwi, he oho tonu i te tangata, ka horo ki roto i te rakau, ko te ngaehe kau e rangona ana, no reira ka hanga tana whare ko "Whareatea."

"RO WHAREATEA."

"Ka hanga a Maui i tona whare, tā ingō ko Whareatea, e whare eneti no ratau ko tona kiato, a ka oti, ka po, khia roro ratau ko tona kiato ko roto whare a, k' hara mai tā kiato o Tangaro-Motipua ko roto i t' whare o Maui ma, tohieie kite e ratau ina ka po, koi ra e kite e ratau ki tohū i tch ata kurakura, khia ara tohia kiato khia roro ki to

\* Tetehi ingoa "Ko ro panga a tana-Matahu" (heingoa tenei mo te wahine kino, puremu, aha).

<sup>1</sup> Toenga kainga a Maui, ki te Maori.

ratau kaing' pena nō, pena nō, a, ka to mai ki a Maui tangat', ka'e te kiato nei. E whanē a Maui purupuru i ka pihangā o tona whare, na tchutanga ko Maui i tona karikii " :—

1. "Tōro-o, tōro-o, tōro-o i te tchurongo mua i Whareatea; tōro-o i te tchurongo roto i Whareatea; tōro-o i te tchurongo muri i Whareatea kia toro-o Hiwaiki atea, ruhi, ruhi matangi tana ai huru me; e huri tangata matua te oro kapea, te nanu watea kape Hiwaiki, horomanga atea mau ka ao. Komakē aha ta Komako e tangi na? Komako moe hewa.

2. Toro-o, toro-o, toro-o i te pou mua i Whareatea, toro-o i te pou roto i Whareatea, toro-o i te pou muri i Whareatea kia toro-o. Hiwaiki atea ruhi ruhi matangi tana ai huru me; e huri tangat' matu, te oro kapea te nanu watea kape Hhiwaiki, horomanga atea mau ka ao. Komakē<sup>1</sup> aha ta Komako e tangi na? Komako moe hewa.

3. Toro-o, toro-o, toro-o i Tauhu mua, etc.

4. " " " i te oko mua, etc.

5. " " " i te kaeho pou mua, etc.

6. " " " i te kaeho pou muri, etc.

7. " " " i te whaka upoko mua, etc.

8. " " " i te ngaro tahuhu roto mua, etc.

9. " " " i te araiti mua, etc.

10. " " " i te tihongi mua, etc.

11. " " " i te peke mua, etc.

12. " " " i te poti mua, etc.

13. " " " i ta ihu mua, etc.

14. " " " i te tuahu mua, etc.

15. " " " i te pure mua, etc.

16. Toro-o, toro-o, toro-o i te whakakati mua i Whareatea, toro-o i te whakakati roto i Whareatea, toro-o i te whakakati ra muri i Whareatea, kia toro-o Hiwaiki atea, ruhi, ruhi matangi tana ai huru me, e huri tangata matua, te oro kapea te nanu watea, kape Hiwaiki, horomanga atea mau ka ao, Komake aha ta Komako e tangi? Komako moe hewa toro-o. 'Ike ene koe Toke eneti koe, hitinga tā rā, tohanga ta ra. Hikui na tau o ro po; ka hiwikina, mau ka ao, ka aote."

"Nunei ka mutu khia rere mai i kora te hunga a Tangaro-Motipua kū waho, ka kiri tohanga enak! o ka tane, o ka wahine hoki, khia ma ko roto ratau. Ka mutu."

1 e changed for euphony.





## CREMATION AMONGST THE MAORIS.

By R. E. M. CAMPBELL.

**R**ATANA NGAHINA, a descendant of Mitia, the woman whose remains were cremated at Orangiteiki, in the Rakautawa Block, as mentioned in a former number of the *Journal*,\* informs me that the practise of cremation was very common among many of the tribes of this island, while others hid the remains of their relations in the tops of lofty trees, or in caves and holes in the rocks; the object in all cases being their effectual concealment from the enemies of the tribe. His account is as follows:—When a member of the tribe died, a place was selected in some secluded spot, and a large quantity of fuel having been prepared during the day, a fire was lighted as soon as night fell, so that the smoke should not be seen, and when well under way the corpse was placed on it. All kinds of fat, including that of the Porpoise when procurable, was added to increase the heat. The greatest care was taken to secure a perfect incineration of the body, and that every bit of the wood, even, should be completely consumed. When all was reduced to ashes, the priests, who alone took part in the ceremony, gathered them up carefully and took them away and buried them in a pit, previously prepared, which was then filled up with earth to the level of the ground, and a large fire lit over it. In this case, however, the fire was allowed to die out of itself, the unburnt ends of the wood being left, so that any enemy seeing the place would not suppose that the fire had been anything more than usual. Ratana's opinion is, that the mounds discovered by Mr. Rutland in Pelorus Valley were the cemeteries of a numerous tribe, the only thing different being the heaping up of the earth into mounds over the place of cremation. I think, however, that the different state of society then prevailing would be sufficient to account for it; for if we consider, and I think we are warranted in doing so, that in those remote times the people led peaceful lives, and had no fear of enemies desecrating the graves of their dead, and consequently no reason to hide their remains, we can understand why the mounds were formed. As, however, war became more and more prevalent, and life more and more precarious, it is easy to understand the altered views of the people as to the disposal of their dead, and their anxiety to prevent their enemies obtaining their bones to make into flutes and fishhooks. I have described the mounds, opened by Mr. Rutland, to several old Natives, and they all agree that they are burial places. The circumstance mentioned by Ratana that Porpoise,

\* See Note No. 52, Vol. III., p. 52.

when procurable, as well as other fats were used to intensify the heat of the fires during cremation, might account for the fatty matter contained in the earth taken from the bottom of the mounds opened by Mr. Rutland, and might also account for the remains of bones, "presumably fish bones." The absence of stones would preclude the belief that the mounds were ovens for baking the Porpoise or other fish, nor is it credible that they would drag a heavy body, such as a Porpoise, up a steep hill merely for the purpose of cooking it. On the contrary, I think they would dispose of it in a much more summary manner. The practice of cremating the dead appears to me to open up another question, viz.: How much of the blood of the present native inhabitants of New Zealand is derived from the people who lived here before the arrival of the historical Canoes, and how much from the conquering canoe-men? At present, almost every Maori in New Zealand, except the Urewera tribe, claim to have none but the bluest of blue blood, and quite deny any "Tangata Whenua" admixture; but then we know that all England, so to speak, is descended from William the Conqueror—at least, so they claim. I think, that probably most of the Maoris have more or less of the blood of those who came in the Canoes, but that by far the greater portion is derived from those who preceded the arrival of the Canoes by many generations. It appears probable that the practice of cremation was derived from the more ancient inhabitants, and retained with modifications to suit the altered state of society. Owing to the labour attending the process, it is most likely that it was confined to people of rank, and that the lower orders were buried in the ordinary way in the earth or sand-hills, as is still the habit of the West Coast natives.

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The following quotation from Major Gudgeon's "Nga Tangata Maori," published in Vol. II. of the "Monthly Review" at page 474, bears on the question of cremation. Referring to a statement of Fornander's, he says:—

"That learned author is, however, wrong in supposing that cremation was not practised by the Polynesians; for on the Waimate plains, close to the site of the old Taheke Pa, and on the opposite side of the creek, two large pits may be seen, concerning which, I was informed by an old Maori friend, that they were very sacred, inasmuch that in those places it had been their custom to burn the dead of the Pa, for the good and sufficient reason that they had no place on the tribal land wherein they could safely deposit the bones of their relations. The same custom prevailed among the Ngati-apa of Rangitikei, and for the same reason."

Again, we find in Sir W. L. Buller's address to the Native Land Court in the Rangatira case, the following having reference to the same subject:—

"I will refer to another point in the way of explanation. The Counsel on the other side laboured hard to show that no bones of the Ngati-apa ancestors had been dug up in any of the alleged places of sepulture. But he might have saved himself the trouble if he had only known, that in ancient times, the Ngati-apa practised cremation. The custom of this tribe, as is generally well known, was to hang the dead in trees for a considerable time, and then to burn the bones to prevent desecration by their enemies."—EDITORS.



## THE BIRTH OF NEW LANDS, AFTER THE CREATION OF HAVAI'I (RAIATEA).

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From the MSS. of the REV. J. M. ORSMOND, written in 1817 from the  
lips of ARAMOUA and VARA, Raiatean Scholars.

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Miss Teura Henry of Honolulu sends us the following ancient chant in the Tahitian or Raiatean dialect. It is very interesting as showing the extent of the geographical knowledge of the Raiatean people before they had any intercourse with Europeans. It is a specimen of the rich treasures of Polynesian folk-lore that Miss Henry has inherited from her grandfather, the Rev. J. M. Orsmond, and to which she herself has added. We understand that this valuable collection, together with Miss Henry's translations and notes, are nearly ready for publication.

Taken in connection with Tupaea's chart, the chant is a valuable contribution to the geographical knowledge of the Tahitian branch of the Polynesian race.—  
EDITORS.

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(Tahiti had already been taken to its place.)

Ia tupu a te fenua mai Havai'i atu !  
O Marina te fetu, o Aeuere te Arii i  
Havai'i, fanau-raa fenua.

Let more land grow from Havai'i!  
Spica is the star, and Aeuere is the  
king of Havai'i, the birthplace of lands.

Mauri i te poipoi a ee i te au marere  
i hiti tovan.

The morning Apparition rides upon  
the flying vapour, that rises from the  
chilly moisture.

Ia tari a oe ! Tari a rutu mai i hea ?  
E rutu mai i te Moana-Urifa i hiti tooa !

Bear thou on ! Bear on and strike  
where ? Strike upon the Sea-of-rank-  
odour in the borders of the west !

Areare te tai, o Vavau, matahiapo i te  
nuu ai rua ; e o Tupai, na motu o te  
Arii ra.

The sea casts up Vavau (Borabora),  
the first-born, with the fleet that con-  
sumes both ways, and Tupai, islets of  
the King.

A rutu a ! Areare te tai, o Maurua  
(Maupiti), areare a, o Maupihaa, o  
Putai, e o Papa-iti (Motuiti).

Strike on ! The sea casts up Maupiti,  
again it casts up Maupihaa, Scilly  
Island and Bellinghausen (Motuiti).

Ia tari a oe ! Tari a rutu mai i hea ?  
A rutu mai i hitia ! Areare te tai, o  
Huahine nuu piri fatu, i te Moana o  
Marama.

Bear thou on ! Bear on and strike  
where ? Strike east ! The sea casts up  
Huahine of the fleet that adheres to the  
Master, in the sea of Marama.<sup>1</sup>

<sup>1</sup> The Sea of Marama is known traditionally to the Maoris of New Zealand, see *Journal*, vol. II., p. 35.—EDITORS.

Ia tari a oe, e rutu mai i toa! Areare te tai, o Maiao iti manu, i te Moana o Marama.

Bear thou on and strike north! The sea casts up little Maiao of the birds in the sea of Marama.

Ia tari a oe! Tari a rutu mai i hea? Te fetu o Mariua a rere i toa, a rutu mai i toerau i hitia!

Bear thou on! Bear on and strike where? The star Spica flies south, strike north-east!

Areare te tai, o Nuu-roa,<sup>1</sup> i te aru e huti i te Tai o Vaua, oia o Paumotu.

The sea casts up Long-fleet in the rising waves of the Shaven-sea—i.e., the Shoal-of-Atolls. (Paumotu).

Ia tari a oe! Tari a rutu mai i hea? O te au a marere i hiti atu o Vaua, a rutu i reira!

Bear thou on! Bear on and strike where? The vapour flies to the outer border of the Shaven-sea, strike there?

Areare te tai, o Pupua, rutu ae i toe-rau roa! Areare te tai, o Nuuhiva roa i te are e huti i te tai o Vavea!

The sea casts up Honden Island, strike far north! The sea casts up the distant Fleet-of-clans (Marquesas) of the waves that rise up into towering billows!

Tari a oe i toerau i tooa! Rutu i hea? E rutu ia vavea! Areare te tai, o Hotupapa o te vavea!

Bear thou on to the north-west! Strike where? Strike the towering wave! The sea casts up Surging-rock of the towering wave.

Tari a rutu a oe i te vavea! Areare mai o Tai-nuna i o atu i Hotu-papa.

Bear thou on still and strike the high waves! There is cast up the Mixed-up-shoal beyond Surging-rock.

Areare te tai o Rutu-ninamu, o Ma-ahu-rai te fenua, areare a, o Outu-taata-mahu-rei.

The sea of the Sooty Tern casts up the Island Cleared-by-the-heat-of-Heaven. There is cast up again the People's Headland.

Areare te tai o Nuu-marea, o Fata-pumai ra.

The sea of the Parrot-fish casts up Clustering-pile.

Areare te tai o Manunu, o Te-vero-ia fenua.

There comes up in the Sea-of-cramps, Fish-producing-storm Island.

Tari a oe! Tari a rutu mai i hea? I toerau!

Bear thou on! Bear on and strike where? Strike north.

Areare te tai, o Matai-rea, te fenua o te pahu rutu roa.

The sea casts up Breeze-of-Plenty, land of the long beating drum.

O Taputapuata te marae hoho roa.

Taputapuata is the temple with the long porch.

E rutu mai i hea? I toerau! Areare te tai, o Arapa iho; e o Raparapa iho. Tei tai atu o Tai-Rio-aitu.

Strike where? Strike north! The sea casts up Basket Island, alone and Angular Island alone. Just over the sea stands Aldebaran (weeping for god Rio).

Tari a oe. E au tia i hea? E au tia i te taha o te ra, e au tia i te Uru-meremere. O atea te maunu a tae oe. Tupu o ura, e tupu i rei o te moua a tae oe, moti mai ai te moana i o atu e!

Bear thou on! And swim where? Swim toward the declining sun, swim toward Orion. Distance will end at thine approach. Redness will grow, it will grow on the figurehead of the mountain at thine approach, as the sea ends over there!

<sup>1</sup> Nuu-roa, is known traditionally to the Maoris as Nukuroa; it is also an ancient name for New Zealand.—EDITORS.



A huti te vera hiehie, tupu o ura,  
tupu i rei, moti mai ai te moana io  
atu e!

Angry flames shoot forth, redness  
grows, it grows upon the figurehead, as  
the sea ends over there.

Oia o Aihi, fenua o te matau nui,  
fenua e a noa mai te vera hiehie, fenua  
hutihia mai na te matapoopoo o vavea  
mai te Tumu mai! O atu Oahu ia.

That is Aihi,<sup>1</sup> land of the great fish-  
hook, land where the raging fire ever  
kindles, land drawn up through the un-  
dulation of the towering waves from the  
Foundation! Beyond is Oahu.

The above coincides with what Judge Fornander says in his book, vol. II., p. 9, in regard to islands referred to in old Hawaiian folk lore, that must formerly have connected the northern and southern groups.

*Aihi* is probably the origin of *Vaihi*,<sup>1</sup> which is the Tahitian name for the Hawaiian Islands.

Paumotu is also called *Tua-motu*, which means Sea-of-atolls, or Many-atolls. All the names of the seas above mentioned are quite forgotten, and *tai*, or *moana*, simply, are now spoken of instead. Commencing with *Hotu-papa*, none of the islands and shoals or seas mentioned now exist between the Marquesas and the Hawaiian groups.

God Rio was the Bonito fisherman's god in Tahiti and the Leeward Islands. *Ninamu* now means green,<sup>2</sup> and *pa'opa'o* sooty.

Before the birth of new lands, Tahitian folk lore states that Tahiti and Moorea (or Aimeo) were one tract of land, which formed part of *Tahaa-nui* (or *Uporu*), and was connected with *Havai'i* (Ralatea), but it broke away from its place and floated off to the east, where Moorea became detached, and then Tahiti was called *Tahiti-nui*, and Moorea was named *Tahiti-iti*, the name Tahiti signifying transplanted or placed on the border.

Following this is the modern Tahitian of the above, which may prove interesting to the philologist:—

Ia tupu a te fenua mai *Havai'i* atu!

O Meriu te fetia, o Aeuere te Arii i *Havai'i*, te fanau-raa fenua.

A ee te Tuputupua o te poipoi i te au e marere i te hiti toehaunui.

A faatere a oe! E faatere, e rutu mai i hea? E rutu mai i te *Moana-ha-uriri* i te hiti o te tooa-o-te-ra. A toareare te tai, o *Vavau* (Porapora), *matahiapo*, i te nuu ai piti, e o *Tupai*, na motu o te Arii ra.

A rutu a! A toareare te tai, o *Maupiti*, a toareare a, o *Maupihaa*, o *Putai* (*Manua'e*), e o *Papa-iti* (*Motu-iti*).

A faatere a oe! E faatere e rutu mai i hea? E rutu mai i te hitia-o-te-ra! A toareare te tai, o *Huahine* nuu piri fatu, i te moana o *Marama*.

A faatere a oe, a rutu mai i te apatoa! A toareare te tai, o *Maia* iti manu, i te moana o *Marama*.

A faatere a oe! E faatere e rutu mai i hea? Ua rere te fetia, o Meriu, i te apatoa, a rutu mai i te apatoerau i te hitia-o-te-ra! A toareare te tai, o *Nuu-roa* i te are e huti i te tai o *Vaua*, oia o *Paumotu* (te *Tua Motu*).

A faatere a oe! E faatere e rutu mai i hea? Ua marere te au i te hiti i rapae atu i *Vaua*, a rutu i reira! A toareare te tai, o *Pupua* (*Pukapuka*). A rutu ae i te apatoerau roa! A toareare te tai, o *Nuuhiwa* roa i te are o te tai e faateitei mai.

<sup>1</sup> *Waihi*, and *Owaihi* are places known traditionally to the Maoris. The latter name is mentioned in an invocation used in drawing the Canoe *Tainui* from the forest at *Tawhiti-nui*, just before it sailed for New Zealand. For reference to *Tawhiti-nui*, or *Tahiti-nui*, see Miss Henry's fifth note above. We would suggest, with every deference to Miss Henry's great knowledge of the Tahitian dialect, whether the expression in the twenty-first verse, *E au tia i te taha o te ra*, is not better translated by the Maori meaning of the word *taha*; it would then read not "towards the declining sun," but "towards the side where the sun is," in other words, towards the North, the direction of *Vaihi*, or *Sandwich Islands*.—EDITORS.

<sup>2</sup> This word *Ninamu*, probably gives a clue to the origin of the Maori word *Pounamu* for the green jade. Mr. F. W. Christian writes from Tahiti suggesting the same thing. The *Pou*, in *Pounamu*, must mean a weapon or club, for we find the same in *Pou-whenua*, *Pou-tangata*, *Pou-hani*, *Pou-rakau*, all names for weapons. Hence the translation of *Pounamu* would be "green weapon," a very appropriate name for the beautiful green jade.—EDITORS.

A faatere a oe i te apatoerau i te toa-o-te-ra! E rutu i hea? E rutu i nia i te are teitei! A toareare te tai o Hotupapa o te are teitei!

A faatere a oe e rutu i te are teitei! A toareare mai, o Tai-anoinoi i pihai atu i Hotu-papa.

Toareare mai ra te tai, o Putu-pa'opa'o, o Ma-ahu-rai te fenua; toareare a, o Outu-taata-o-te-pari.

A toareare te tai o Nuu-marea (Nuu-pahoro), e o Fatapu mai ra.

A toareare te tai o Manunu, o Te-vero-ia te fenua.

A faatere a oe! Faatere e rutu mai i hea? Ite apatoerau! A toareare te tai, o Matai-rea te fenua o te pahu rutu roa. O Taputapuatea te marae hoho roa.

E rutu mai i hea? I te apatoerau! A toareare te tai, o Arapa iho, o Orapa-rapa iho. Tei tai atu o Tai-Rio-atua.

A faatere a oe! E au tia i hea? E au tia i te taharaa o te mahana, e au tia i te Uru-meremere. E topa mai te atea ia tae atu oe ra. E tupu te uraura, e tupu i nia i te puuraa moua ia tae oe ra, moti mai ai te moana i o atu e! E pee te auahi riri i nia, e tupu te uraura, e tupu i te puuraa moua, moti mai ai te moana i o atu e!

Oia o Aihi (Vaihi), fenua o te matau rahi, te fenua e a noa mai te auahi riri, te fenua i hutihia mai na te hapoopooraa o te are teitei mai te Tumu mai! I pihai atu, o Oahu ia.

The drum, called the *pahu*, was wood hollowed out, with the hide of some animal placed tightly over each end, and the sound resounded very far when it was benten. But the modern drum, introduced by foreigners, is called a *tariparau*.





## THE CAPTIVES' ESCAPE.

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BY R. E. M. CAMPBELL.

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SOME thirty odd years ago I was surveying north of Auckland. My men were Natives belonging to the Ngatiwhakaue and Ngatipukeko, of the Bay of Plenty tribes of the Arawa. Like almost all Maoris, they were capital hands at yarning, and on wet days and of an evening, round the camp-fire, often gave me accounts of old wars and encounters with enemies, natural and supernatural. I regret to say that I have forgotten almost all of the wonderful stories they told me of Taniwhas, spirits, &c.; but one narrative regarding the escape from captivity of one of their people so impressed itself on my mind, that I have never forgotten it; and as some of the incidents are illustrative of the genuine Maori character, I send it to you in case you might think it suitable for an odd corner of the *Journal*. I may add that I have heard the same account from other sources since then, and I think there can be no doubt of its truth. At any rate, omitting a good deal of irrelevant details, I give it as it was given to me. For want of a better title, I will call it

### "THE CAPTIVES' ESCAPE."

TOLD BY TAKURUA TO TANGIHARURU.

"A good many years ago, an ancestor of mine was taken prisoner by a party of Ngapuhi during one of their raids in the Bay of Plenty, and was carried away by them on their return north, where they kept him as a slave at one of their inland settlements. He soon noticed that it was their custom to visit the sea-coast each summer to fish, leaving none but a few of the old people and some slaves to look after the *Kainga* in their absence. This suggested to him the idea of making his escape while the able-bodied men were away; but, considering the difficulty of the undertaking and the long time it would require, he began to look round among his fellow-slaves for a suitable companion in his flight. Finally his choice fell on a young man who, with his wife, had been captured and taken away from a place not very far from his own part of the country. At length, all things being ready, they selected a favourable night, and, without bidding farewell to their masters, started off on their expedition, taking with them such axes and other implements as they thought would prove of use to them on their journey. Of course, they had to use the greatest caution, and their progress was very slow indeed, each step in advance

being carefully considered before being taken. Sometimes, finding danger ahead, they had to retreat and wait until it was past. During all this time they lived on such food as they could procure in the bush, making an occasional raid on isolated plantations, whose owners had left them while they were attending to their other cultivations. After they had started on their escape, the woman gave birth to a son, and by the time they reached inland and abreast of Whangarei the boy had grown up so far as to be able to speak quite plainly; so you see how very slow indeed their advance was. Now, it was their custom, when in camp, to have two *whares*—the man with his wife and child slept in one, and the old man, my ancestor, in the other. One day the father had caught a *pukeko*, and in the evening was eating it in his own *whare*, throwing the all-too-cleanly-picked bones to the boy, who thereupon began to cry, for which his father gave him a smack. The boy then began to reproach his father, saying, "You are a bad man, and I will tell our friend what you said—that you meant to kill and eat him." Now, the old man was lying awake in his own shanty, and heard what the boy said. It was a revelation to him, and you may be sure there was no sleep for him that night. The next day the two men went into the bush to search for food, and the old man kept a sharp look-out on his companion, considering all the time in his mind what he was to do. He again kept awake all night, and on the following day both men went again into the forest. Having fallen a large *Mamaku*, they began to dress down the sides to get at the heart to eat, as it lay on the ground, one at one end and the other at the other end, but on opposite sides of the tree. Working in this way, they gradually approached each other, until they were on opposite sides of the tree, and only separated by the thickness of the tree itself. Then the old man, who had been working steadily along, brought his axe down, not on the side of the tree as usual, but on his companion's head, thereby solving the problem which had been perplexing him ever since he heard the boy's remark about killing him. He then cut him up, and, making the body up into a *kawenga*, or load, carried it into the camp. When the woman saw him return alone, she asked, "Where is your companion?" "There!" replied the old man, throwing down his load at her feet. Then she began to *tangi*; but the old man soon cut it short, and ordered her to prepare a *hangi*, or oven, and cook some for supper. She did so, and, when it was cooked and ready for eating, the old man made her eat some herself; and then, having taken her for a wife for himself, they continued to live as before, working their way, little by little, towards the South.

Some little while afterwards the woman went out to gather *Mauku*, or *Ti* tops, leaving the old man and the boy in camp. On her return, missing the boy, she asked the old man where he was. "There he is," he replied, pointing to the boy lying dead at the foot of a large tree. "He would persist in climbing up the tree, although I warned him not to do so, lest he should fall and hurt himself; and sure enough, he fell and struck the back of his head on a root of the tree, and it has killed him." After allowing the mother some time to lament for her son, he remarked that it could not be helped now, and that no amount of crying would bring the child to life again, and, as he could not afford to waste so much good meat, she must get ready a *hangi* and cook a good supply for his supper. In this case, being a

considerate and kind-hearted old gentleman, he did not oblige the mother to eat a part of her son. Neither did he tell her that he had himself killed the boy, and placed the body so that his death might appear entirely accidental, thus leaving her to extract whatever consolation she could from the reflection that, after all, the boy's death was the work of the Atua, and nobody to blame. So now, we have only the old man and the woman left, who gradually worked their way on until they came to the Waikoukou, a stream which falls into the Waitemata, and on which Mr. Blake (father of Capt. R. Blake) afterwards erected a sawmill. The crossing of the stream was where it ran over some smooth, sloping, and very slippery stones. As the woman, carrying her load, was crossing the stream, her foot slipped, and she fell and broke her leg. "Here's a pretty go," said the old man; "here's this woman of mine gone and broke her leg at the worst possible time. It's impossible to remain at such a dangerous place as this until she recovers; and as for carrying her, I can't. All I can do is to make the best of a bad job by converting her into food, and so make some use of her." He did so, and afterwards, with the greatest difficulty, and in the face of constant danger of detection, made his way past where Auckland is now, until one evening, finding himself near a *Kainga* on the Tamaki River, and being quite worn out and almost reckless from want of food and constant exposure, he determined to throw himself on the hospitality of the people of the *Kainga*, so walked (or, rather, tottered) up to the place. Now, the evening meal was over, and the elders of the inhabitants were, for the most part, sitting in front of their houses exchanging friendly gossip. Of course, they saw the stranger approaching, and at once knew him for a run-away; but not a word of welcome, or even ordinary salutation, was vouchsafed him. The half-muttered remark, "To tatou kai" (our food), was all that was said. At length, one old chief bid him enter his house. He did so, and threw himself at full length on the floor, glad to rest his weary limbs. Soon, by direction of his host, some food was placed before him, to which he proceeded to do justice, after his late privations. He was allowed to eat in silence for some time, until his host, perceiving, perhaps, that his efforts were slackening, encouraged him to persevere by saying, "That is right; eat well, till you are satisfied (*makona*), for it is your last meal on earth." "Is that so?" inquired our old friend. "It is so. The wood to heat your oven in the morning is now being prepared; but do you lie down and sleep, and rest yourself, for when the sun rises you will be killed and cooked." So saying, he pointed out a place near the end of the house farthest from the door, where the stranger was to sleep.

In the meantime, the whole of the inhabitants had looked in to see what manner of man their "breakfast," that was to be, was; and, having satisfied their curiosity, withdrew to their respective houses, leaving only the ordinary occupants of the house to look after the stranger. Soon the people in the house disposed themselves to sleep, first placing two young men to act as sentinels, one on either side of the door on the inside. Meantime, our old man, while feigning sleep, was praying with might and main, using his most powerful *Karakia*, that a deep and sound sleep might fall upon all the inhabitants of the place, and especially on those in the house where he was, so that he might be able to escape. From time to

time, as he prayed, he partly raised his eyelids to see whether his *Karakia* were taking effects. He saw that, although all the other occupants were sound asleep, the two sentinels still managed to keep awake, though their heads began to nod. Encouraged by this, he redoubled his efforts, and, to his great joy, just as the first faint peep of day began to break, he had the satisfaction of perceiving that both his guards were sound asleep. Slowly and noiselessly he rose and slid back the door and passed out, and, without waiting to close it again, made off to the river, which he proceeded to swim across, trusting to escape through the *Manuka* scrub which covered all the land on the opposite side. All this time he was keeping up his prayers.

Now, the strengthening daylight entering the house through the open door had the effect of rousing some one or more of the inmates, whose first thought, after rubbing the sleep well out of their eyes, was of their intended breakfast; but, behold! the breakfast had had the unutterable meanness to take himself off. Their cries soon roused all the others, and, in less time almost than it takes in the telling, the whole settlement was in a state of commotion. Soon, catching sight of their late prisoner making his way up from the river on the other side, some of the swiftest runners started in pursuit of him, praying as they ran that he might fall and injure himself, or be seized with faintness and unable to run—anything, indeed, to enable them to catch him. In vain, however, they prayed; for as he ran, he, on his part, also prayed that his pursuers might strike their toes against the stones and stumps, and be hindered from following him, and, his *Karakia* being more powerful than those of the youths who were after him, prevailed over theirs. So he escaped.

The Pakeha may say, perhaps, that he outran his pursuers because he was more "fit," owing to the training he had undergone during his long travail in the wilderness; but the Maori knows better. It was because he was a *Tohunga whai mana* (a priest of great power), and his *Atua* more powerful than the *Atuas* of his enemies.

And now, clear away from that most pressing danger, and having arrived at a comparatively easy and safe country to travel through, he arrived not very long after at a settlement on the shore of the Roto-iti Lake. Hiding himself in some scrub, he waited to try and find out who were in the Pa. In a short time some children passed close by him, and he gathered from their talk that the occupants of the place belonged to a tribe with which he himself was connected. Soon he made himself known to them, and was welcomed as one returned from the dead. The fame of his escape soon spread abroad, and all men looked upon him as a hero, and respected him accordingly. After this he lived for many years, loved and honoured by his people, among whom he died at a ripe old age, greatly regretted and finally bewailed in a manner becoming so great a *Toa* (or brave).





NAMES OF *KUMARA* (*Ipomœa batatas*)  
CULTIVATED IN NEW ZEALAND BEFORE THE ARRIVAL  
OF EUROPEANS.

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BY ARCHDEACON W. L. WILLIAMS, B.A.

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|------------------|---|
| 1. Anutipoki.    | 13. Papahaoa.                           |
| 2. Huiupoko.     | 14. Para-karaka, or Makutu.             |
| 3. Kawakawa.     | 15. Paretaua.                           |
| 4. Kerikaraka.   | 16. Patea.                              |
| 5. Kōkōurangi.   | 17. Pokere-kāhu.                        |
| 6. Koreherehe.   | 18. Puatahoe (said to produce flowers). |
| 7. Makakauere, } | 19. Punuiarata.                         |
| Makakauri, }     | 20. Tanehurangi.                        |
| Matakauri, }     | 21. Taratamata.                         |
| 8. Matawaiwai.   | 22. Taurāpunga.                         |
| 9. Moii.         | 23. Toromahoe.                          |
| 10. Monehu.      | 24. Waiha.                              |
| 11. Ngakaukuri   | Waniwani, same as No. 2.                |
| 12. Paea.        | 25. Wini.                               |

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THE above names have been obtained in the East Cape district. It is probable that this list does not represent twenty-five really distinct varieties, though there is no doubt that the varieties were numerous. Most of them have been lost, owing to the introduction of the larger and more prolific kinds; but some few are still to be found in cultivation. Among these are numbers 7, 14, 17 and 23, and probably a few others. The tradition in this district is that the different varieties of *kumara* were fetched from Hawaiki in the canoe Horouta under the direction of Kahukura, and that with them were brought the *taro*, the *hue* or calabash gourd, and the *uwihako* or yam. The *uwihako* has disappeared altogether from this district. It would be interesting to know whether or not it is still to be found anywhere in the northern part of New Zealand.

[We do not think the yam is to be found in the north part of New Zealand, but it is somewhat remarkable that the winter potato, which only grows there, is called by the Maoris *uwahi*, the Polynesians' name for the yam. There are several of the old Maoris in this country who persist in saying that they had a potato before the arrival of the Europeans.—EDITORS.]



## THE POLYNESIAN SOJOURN IN FIJI.

BY S. PERCY SMITH.

OUR Honorary Member, Horatio Hale, F.R.S.C., first drew the attention of scholars to the lengthened stay the Polynesian race made in the Fiji Group in the course of its progressive migrations from Malaysia\* to the Islands of the Pacific. He was followed by several authors, amongst others Fornander, De Quatrefages, Lesson, etc., none of whom, however, threw much further light on the subject, although supporting Hale's theory. The main factors relied on by Hale were the striking differences in physical aspect between the Fijians and their brethren, the Melanesians of the western islands, showing incontestably a cross between the former and a superior race, such as the Polynesians; the large number of purely Polynesian words incorporated in the Fijian language; similarity in many of their customs; the evident Polynesian origin of many of the place-names in the Fijian Group, especially those of the eastern part, and some other features these two races have in common, but which the Melanesians have not.

Direct traditional records of this sojourn of the Polynesians in Fiji were not at that time (1839-40) procurable, but such have come to light since. Having quite recently come across a passage in an old Maori chant which bears directly on this question, it has been deemed advisable to record it.

The first and most important traditional evidence we have is contained in a paper written by Te-aia (our corresponding member at Rarotonga), and translated by Mr. H. Nicholls, of that island, published in Vol. I. of this *Journal*, page 25. It must be remembered that Te-aia, in that paper, was reciting the genealogical history of the Makea Karika family of Rarotonga, and therefore the migrations there mentioned are merely incidental to the main object in view. After reciting 43 generations of chiefs from the earliest-known member of the family, he comes to Taito-rangi-ngunguru and his son, Taito-rangi-ngangana—names I shall have to refer to later on. At the 48th generation, in the times of Tu-tarangi, the following statement is made:—"At this period they arrived at Iti; Fiji is the name at the present time. Tu-tarangi was the chief who originated the war

\* Malaysia is here used as a convenient one, indicative of the route the Polynesians followed on their way to the Pacific. It must not be taken as implying any connection between that people and the Malays.



against that country. He conquered Iti-nui, Iti-rai, Iti-takai-kere, Iti-a-naunau, Tonga, etc." The author then gives 22 more generations down to Iro, whose son was Tai-te-ariki, and in the latter's time Rarotonga was occupied by him, by Karika, by Tangia, and others from Samoa and Tahiti. It would thus appear that a period of about 23 generations was occupied by these people in their stay at Fiji and Samoa before they moved on to Rarotonga, though, no doubt—as the Tahitian traditions seem to show—other families of Polynesians had migrated to Raiatea, Tahiti and other islands prior to this.

From Tu-tarangi to the present day is about 24 to 26 generations. Though but brief, the statement quoted above is conclusive evidence of what the older generations of Rarotongan historians believed as to the migrations of their ancestors. The particular names given to the four islands of the Fiji Group mentioned in the tradition cannot now be recognised, any more than can the Tahitian names for the same islands. These were: Hiti-poto, Hiti-tutu-atu, Hiti-tutu-nei, Hiti-tutu-reva and Hiti-tai-tere, and probably, also, Te-amaru-hiti and Te atu-hiti. These names are taken from Tupaea's chart, which he drew for Captain Cook and Mr. Forster in 1767, and which is such a splendid illustration of the extensive knowledge the Polynesians had of the Pacific before the Europeans appeared on the scene. Cook's barbarous spelling has, however, been modernised in the above names.

The reason why these names cannot be identified now, is no doubt the same that prevents us recognising numbers of islands and lands mentioned in the traditions of all branches of the Polynesians, viz., that these are the *old* names of those islands, which have since been changed, of which abundant evidence might be adduced. In many cases, these old names are only known now to the emigrants, and are lost to those who remained behind.

It is significant, however, that the two first-mentioned names of the Fiji Islands, given by Te-aia—Iti-nui and Iti-rai—both mean Great-Fiji, whilst the modern Fijian names of the two principal islands—Viti-levu and Vanna-levu—mean Great-Fiji and Great-land.

The name Fiji is written Viti in official documents, and is sometimes spelt Fiti; and, as will easily be seen, it is identical with Rarotongan Iti, Tahitian Hiti, and Maori Whiti, the latter being nearest to the name Viti; indeed, the Maoris would pronounce Viti and Fiti as Whiti, having no V or F in their language. There can be little doubt that this name Whiti was one of those ancient names for the homes of the Polynesians brought with them in their wanderings from Malaysia or beyond. The East Coast Maoris give in one brief sentence a history of their migrations, as follows: "From Ta-whiti-nui to Ta-whiti-roa, to Ta-whiti-pa-mamao, to Hono-i-wairua, and thence to New Zealand." In this respect, the name Whiti is, in a manner, an equivalent to Hawaiki, Avaiki, Hawaii, Havai'i Savai'i, etc. I do not say that Ta-whiti here actually refers to Fiji, though it may be alluded to in one of the names. Tawhiti, I am persuaded, is the Maori name for Tahiti, more especially when it is used in their ancient chants in the form of Tawhiti-nui, Tawhiti-nui-a-Rua. It can be proved, from many examples drawn from all the Polynesian dialects, that Ta is a mere prefix of a causitive nature.

The reference which I have recently come across is this: In a collection of 99 tribal chants written out by our corresponding

member, Karipa Te Whetu, and given to the Society, are many of considerable antiquity and great interest. In a *tangi*, or lament, composed by Te Mamanga, of the Ngati-maru tribe of inland Waitara, nine generations ago, occur the following lines :—

“Ka ngaro koutou ki Whiti-a-naunau,  
Ki Whiti-a-korekore,  
Ki nga tauna i mate ai a Tupua raua ko Tahito.”  
“You are lost (or gone) to Whiti-a-naunau,  
To Whiti-a-korekore  
In the wars where Tupua and Tahito were killed.”

It will be remembered that Iti-a-naunau is one of the Fiji islands mentioned in Te-Aia's narrative quoted previously, and the name is identical with the Maori Whiti-a-naunau, which seems to me to prove a knowledge of the Fiji Group by the Maoris, quite independently of other things. Whether Whiti-a-korekore is also a name for one of the islands of that group I cannot say, but it may be so; or, on the other hand, it may be a poetical mode of giving force to what the bard had in his mind in describing the loss of his friends, whose spirits had gone back to distant Whiti-a-naunau (all spirits after death went to the west). Whiti-a-korekore may be translated “Whiti-of—oblivion,” descriptive of death. The next line seems to me to refer to the wars at the period of the conquest of Fiji; and here we find mentioned the name of a chief Tahito (meaning ancient), which is the name of the great-grandfather of Tu-tarangi, the conqueror of Fiji, according to Te-Aia's story. Furthermore, this name Tahito (or Kahiko, which is identical), is given by Fornander as Wakea's father, who lived about 56 generations ago, according to Hawaiian traditions. According to Te-Aia's story, he lived about 52 generations ago. In the Kumu-honua genealogy given by Fornander, we find the names of both those mentioned in the *tangi* above as Ka Wa Kahiko, and his son Ka Wa Kupua (Tupua, in Maori); but, according to that genealogy, they lived 33 and 34 generations prior to Wakea, and unless that genealogical table is much inflated, as so often happens, the individuals are scarcely the same. Moreover, the translation of these two latter names (in the Maori language Te Wa Tahito, or Tawhito, and Te Wa Tupua), is “the ancient period,” and “the period of demons,” or demi-gods. In this, the Kumu-honua (Maori, Tumu-whenua, the “original land”) is similar to many of the most ancient Maori genealogies, in which are incorporated names—said to be ancestors—but which are, in reality, periods, or ages, since the creation.

The name Whiti constantly occurs in Maori poems as the name of some distant land, and very frequently in conjunction with Tonga, which seems to connect them both with the Fiji and Tonga groups. In some ancient chants, which we know were brought by the Maoris with them when they came to New Zealand about 22 generations ago, we find the expression “Tuturu-o-Whiti” (sometimes, “Tuturu-o-Hiti.”). Now, this expression is known also to the Hawaiians under the variation “Kukulu-o-Kahiki” (see Fornander, and Dr. N. B. Emerson's “Ancient Voyages of the Hawaiians”), and is referred to by those authors as an expression for the whole of the groups of islands from Tahiti to Samoa, with which the Hawaiians were acquainted, long, long ago. The word *tuturu* in Maori means real, permanent, original, true; consequently, the expression may be

translated, "The original or true Fiji." We also find it under a different form in the following "saying," or boast, of Ariari-te-rangi, a chief of Rotorua, who lived eight generations ago: "Kotahi tonu te tangata ki Te Mau-o-Whiti, ko Whakatau anake; Kotahi tonu te tangata ki Aotea-roa, ko Ariari-te-rangi." "There is but one great chief in Te-Mau-o-Whiti—Whakatau\*—and one great chief in New Zealand—Ariari-te-rangi."† In this expression we have a distinct statement that Te-Mau-o-Whiti is a country where Whakatau lived, and if we go back to the old genealogical tables we shall find that Whakatau flourished 31 generations ago, or just in the midst of the period indicated by Te-Aia's narrative as that of the Polynesian sojourn in Fiji. The word *mau* means fixed, permanent, and is consequently akin to *tuturu*. No doubt the two expressions are identical, and mean the "original Whiti," or Fiji—original to the Maoris in the sense that all beyond that, their history is lost in the *po*, or darkness, or oblivion; or, in other words, where the sun goes down—to the West, from whence they came to Fiji. The argument might be continued, but enough has been said to show the very strong probability, if not certainty, that the Maori has retained in his ancient chants a knowledge of Fiji.

Very frequently in Maori poetry, laments, etc., the departed one is alluded to by some allegorical name, which often connects it with some famed ancestor, or with countries which the Maoris formerly inhabited. Many illustrations of this might be given, but the following quotation from an ancient chant in Te Whetu's collection, where the departed one is referred to as "The Pillar of Fiji," meaning a scion of the great ones who lived in Fiji, will suffice:—

Ko Pou-o-Whiti i maua e Whiro,  
E Tai-te-ariki, ko Taiparaeroa,  
Ka hinga te tuahine, i tu i te peka,

Thou Pillar of Fiji, taken by Whiro  
And Tai-te-ariki to Taiparaeroa,  
Where fell the sister, stricken by the  
branch

I te turanga parekura,  
Marama-nui-o-Hotu, te Tini-o-Uetahi,

On the field of battle,  
And Marama-nui-o-Hotu, the Many-of-  
Uetahi,

He pukaitanga taua, pua ki te rangi.

A heap of slain, cast up to the heavens.

In this fragment, when carefully read, we may again see a confirmation of Polynesian history, the direct knowledge of which is now lost to the Maori people, as follows:—

On a previous page the names of two of those mentioned in this chant are referred to—Iro, which is the Maori Whiro, and Tai-te-ariki, who, according to Rarotonga history, was the son of Iro. At pages 26 and 41 of Vol. II. of this *Journal*, it is shown that Whiro was an ancestor of the Raiateans, the Rarotongans and the Maoris, and that his brother Hua was probably an ancestor of the Hawaiians, both of whom flourished about 24 generations ago. The Maoris trace descent from Whiro, but not, so far as I know, from Tai-te-ariki, who, as is shown at page 26, Vol. I., remained in Rarotonga, and from whom descended (in part) the Ngati-tangia tribe of that island. In this chant, we have the fact stated that Whiro and Tai-te-ariki were certainly contemporaries, though the relationship is not men-

\* Whakatau was the chief who took the Uru-o-Manono, a fortress or town situated on a different island to that on which he lived. The inference is strongly in favour of this being the island fortress of Manono at Samoa.

† See this *Journal*, Vol. II., p. 204, where, however, Te-Mau-o-Whiti is wrongly spelt.

tioned. It goes far to prove the reliability of Polynesian traditions as retained by different branches, even though they have been separated for 23 to 24 generations. Again, the name Marama-nui-o-Hotu is mentioned evidently as contemporaneous with Whiro.

Now, according to the Raiatean genealogy given at page 26, Vol. II. of this *Journal*, it is shown that Hiro (Maori, Whiro) had a son named Marama-toa-i-fenua-ura—Marama the brave one at Fenua-ura.\* Whether this is the same person as Marama-nui-o-Hotu, of Maori tradition, is not clear; but one Maori tradition relates the fact that Whiro had a son of that name, from whom, however, no descent is traced, so far as I know. Again, we find the same name, Marama-nui-o-otu (the Rarotongans do not pronounce the H) as the name of a woman who flourished at the time of the occupation of Rarotonga, in Whiro's time. She was an ancestress of Te-Aia.

In the quotation from the old chant given above, Whiro is no doubt referred to in his second character as "Patron or God of Thieves"—an office to which he was apparently elevated after his death. In Maori laments, Whiro is often referred to as having stolen away the loved one of the mourner.

It is further suggested that the Tupua referred to in Te Mamanga's lament is an expression intended for the Fijians themselves. The word means anything uncanny, a demon, a demi-god—anything outside the experience of the Maori. Hence Europeans and all their works were formerly often called Tupuas, and it is just such a name as they would apply to a strange race such as the Fijians. See an illustration of this in the case of Tama-o-hoi, mentioned in the original at page 223, and in the translation, page 236, of Vol. II. of this *Journal*.

The following is Te Mamanga's lament; the translation is but a sorry rendering of the original, but it illustrates the peculiarly abrupt change of ideas, the constant reference to the old history of the people, and the allegorical nature of their poetry in general:—

#### TE TANGI A TE MAMANGA.

Tenei au te hihiri nei, te keu nei,  
Ki te whare taka mate  
O to kuia, o Apakura-e-i.

E moe E Tama! i te whare o te ika;  
Ki' tomo atu koe ki roto Punga-tatara,  
Ko te whare o Uru, Ngangana,  
I tikina atu ai nga whakauru mate.

Ka pine he uira, ka hoka i te rangi;  
Ko te tohu o te tau, ka hoki mai ki a au-e-i.

\* Whether this is Enua-kura (present name, Manuae) of the Hervey Group, or not, is uncertain; but it will be remembered that Iro (Whiro) was at Mauke, one of the Hervey Group, where Tangiia met him on his way to Rarotonga, and what more likely than that he had his son Marama with him, and from some feat performed at Enua-kura received this sobriquet? Fenua-ura and Enua-kura are identical.—See this *Journal*, Vol. I., page 25. Dr. Wyatt Gill, writing to me *apropos* of the note, page 106 of this volume, says: "I regard the name Enua-kura as standing for the Atolls, from which, in the olden time, the Natives were accustomed to get their red-parrot feathers for the adornment of their gods. They made long and perilous voyages to these islets. In some instances the Atolls were very far away." Dr. Gill is here referring to the people of Rarotonga.

Mau e kimi atu, he tapuae Rakou,  
Ko te tapuae o Monoa,  
'Ia whiti ai e te kahui Tara,  
Ka rewa a Tarai-whenua-kura-e-i.

Kohea to ara i haere ai koe?  
Ko te ara o Waitu-e-i.

E tu E Pa! i te kei o te waka,  
Nau te tatari, te hau-whenua tangi roa;  
Ka pa te kihau ki te ra tukupu,  
Ka rewa o tohu ki te hiwi ki Raukawa-e-i.

E iri E Hine? i runga te rangi aoao-nunui;  
Ko te waka tena o Tiki-te-pou-rangi,  
Ka ma ki te ao-e.

Ka tau te punga, ka tau ki raro,  
Hiwia mai kia rewa ai-e-i  
He punga whakarewaina i te punga i Hawaiki.

E tau ana te pai o te moana-e-i.  
Ku' rongo noa koe, i tu ki ro' te moana,  
He tu kopiri-e-i.  
Ka u ki uta, he tapuae hikitia, he tapuae heuea.

Ka ngaro koutou ki Whiti-a-naunau,  
Ki Whiti-a-korekore,  
Ki nga taua i mate ai a Tupua raua ko Tawhito e-i.

Tuiri ki runga ra, ka ngaehe kei raro,  
He ao tama-wahine, he ao o Whaitiri.

Kaua taku ipo e haria pukutia,  
Haria, ka whakawai iho,  
Ko te mokopuna tena a Hautaepo,  
A Rua-putahanga-e-i.  
Ka maea ki roto te Ramanui,  
Whare hanga a Porou, i takina mai ai;  
Nona te waha tapu, no Kaihamu, E Tama!—e-i,

Kariro ra-e, nga tama toa o Tu-te-ngana-hau  
Mau e hume atu te maro o Whakatau,  
To waha ra ki te riri-e-i.

#### TE MAMANGA'S LAMENT. (TRANSLATION).

Here am I, ever thinking, restlessly turning  
In the death-stricken house  
Of thy great ancestress Apakura.

Sleep on, Oh Son! in the dwelling of the fish;  
5 Thou shalt enter the Punga-tatara (prickly net),  
The house of Urū and Ngangana,  
From whence were brought all consuming evils.

The lightning flashes, it darts across the sky,  
'Tis the only token of the loved one, that will ever return to me.

10 Thou shall search out midst the plover's footsteps,  
The footsteps of Monoa,  
And be carried aloft by the flock of white terns,  
That arose in flight at Tarai-whenua-kura.

Which was the way by which thou went?

15 'Twas by the road of Waitu, of accidental death.

Stand up, Oh Sir! in the stern of the canoe;  
 Thou didst not wait for the long sounding land breeze;  
 The sudden squall struck the lowered sail,  
 And thy tokens were seen on the waves of Raukawa.

- 20 Attach thyself, Oh Lady! to the cloud-covered heavens,  
 'Tis the canoe of Tiki-te-pou-rangi,  
 That whitens to the day.

The anchor has touched, has touched below,  
 Haul it up that thou mayest flee,

- 25 'Tis an anchor brought hither, from that at Hawaiki.

In smoothness rests the sea,  
 Thou hast heard, it stood within the sea,  
 Stood in coldness.  
 When landed, it was a striding footstep, a brushing footstep.

- 30 Alas! you are all gone to Whiti-a-naunau,  
 To Whiti-a-korekore,  
 To the wars where Tupua and Tawhito were slain.

Thou tremblest above there, a rustle is heard below,  
 'Tis the prayer of the daughters, a prayer of Whaitiri.

- 35 Let not my loved one be secretly taken,  
 Taken by beguilement,  
 For he is a descendant of Hautaepo  
 And of Rua-puta-hanga—  
 Nor like those gathered into Te Ramanui,

- 40 The house of Porou's, deep-laid scheme,  
 Defeated by Kaihamu's sacred, powerful spell.

Alas! are gone, the brave ones of Tu-te-nganahau,  
 Thou alone shall bind on the girdle of Whakatau,

- 44 And give the battle-cry in war.

Without knowing the circumstances and something of the history of the tribe, it is nearly always impossible to make a Maori poem tell its own story. Where the bard refers to the "death-stricken" house of Apakura, he does not mean to imply that he was actually in that ancient dwelling, but likens himself to Apakura, whose mourning for her son Tu-whakararo has become a type for all mourners, frequently alluded to in Maori laments; so much so, that a lament is called an Apakura. This lady lived in Hawaiki about 92 generations ago. In line four the bard refers to the "dwelling-place of the fish," where his loved ones were, they having been drowned. In the sixth line occur the names of Uru and Ngangana, ancestors of both the Maoris and Hawaiians (in Hawaii, they are known as Ulu\* and Nana), and who after death were deified by the Maoris. They are here referred to as the authors of evils—of what nature tradition is silent. They flourished between 38 and 40 generations ago. In the eighth and ninth lines is a reference to the belief that the thunder pealed and lightning flashed at the death of a great chief. The tenth to the fourteenth line refer to a well-known Maori tradition of the Wharekura, or sacred ancient temple, where the tribes met, and where Monoa, after having been sent for as a teacher, was treacherously set on, but escaped by the aid of a flock of white terns, who hid him, and through whose aid he finally escaped. This is known as the flight at Tarai-whenua-kura. In lines sixteen to nineteen the bard refers to the sudden squall which

\* Uru is one of the great ancestors of the Tahitians and Raiateans.—See this *Journal*, Vol. II., page 26.

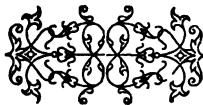
drowned his friends, and left the wreck of their canoe to be "seen on the waves" of Cook's Straits. The next five lines are difficult to understand, but the anchor appears to be emblematical for the lost ones as the descendants of those who came from Hawaiki, and who were, therefore, worthy of a better death.

Lines thirty to thirty-three have already been explained. *Ao-tama-wahine* is a woman's or girl's *Karakia*, or prayer, and *Whaitiri* is claimed by these people as an ancestress. She lived in far Hawaiki, and was the mother-in-law of the famed Tawhaki, who ascended to heaven.

In lines thirty-five to forty-one the bard bewails the loss of his friends, through causes which he did not consider such noble descendants of Hautaepo and Rua-puta-hanga should be subject to. To die in war was the desired end. Hautaepo was one of the ancestors who came from Hawaiki in the Aotea canoe. Rua-puta-hanga was a lady of the Ngati-ruanui tribe, who married a chief of Kawhia, but, through quarrels with her husband, she left him and her children and returned to her tribe, where she married Porou. Before her death, she told her people that if ever her sons, whom she had left at Kawhia, came to visit them, they would know of the fact by her head falling from the stage on which her body would lie after death. This occurred; but Porou and his tribe, forgetting this, collected their forces to murder the visitors. Kaihamu, who was the chief of the visitors, and a powerful sorcerer, finding himself and followers confined in a house, and their enemies surrounding it, sought for the means of preparing an altar, or *tuaahu*, wherewith to aid him in his *Karakias*, or incantations. Not finding the means in the house, he used his hollowed hand for the purpose,\* and then thrust forth the "incantation" through the window. Such was his power—*waha tapu* (literally, sacred or powerful mouth)—that his enemies were blasted, and Kaihamu and his people escaped.

Tu-te-ngana-hau is the god of war, and Whakatau is the hero who avenged Apakura's wrongs at the burning of the Uru-o-Manono, already referred to on a previous page. The last two lines express the Maori belief that the life in heaven is similar to that of this every-day world, the Ao-marama, or World of Light.

\* This sort of *tuaahu* was named Ahurangi.









*From a photo.*

SOME STONE FIGURES FOUND ON NECKER ISLAND, MAY 27TH, 1894.



## STONE IDOLS FROM NECKER ISLAND.

[The Hawaiian Government on the 27th May, 1894, took possession of Necker Island, the little spot proposed as one of the Stations on the contemplated telegraphic cable line from Vancouver to Australia. The island is situated about 450 miles W.N.W. from Honolulu. The interesting thing connected with it is the discovery of some stone idols, showing that the island was inhabited at some time, and, judging from the workmanship, by people not belonging to the Polynesian race. The large ears on the idols remind us of those on the stone figures from Easter Island. It is to be hoped that the Hawaiian Government, in the interests of Science, will have a thorough exploration of the island made.

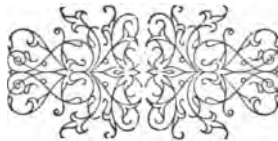
Through the kindness of Professor W. D. Alexander, of Honolulu, we are able to publish a picture from a photograph of some of the idols, and also to print an extract from the "Commercial Advertiser," of Honolulu, giving a brief account of the island.—EDITHS.]

“THE trip was not a sensational one, although full of interest for those on board. The island was found to be a barren lava rock about 260 feet high. Evidences of human habitation were discovered, idols and stone walls, resembling monuments, abounding. Several of these idols were brought back by Captain King and Captain Freeman, and were exhibited last evening to an admiring audience. Birds, fish and turtles were thick, and, although the voyagers stayed only a few hours, they found time to catch a few fish, and Captain Freeman shot a large seal, the skin of which he brought back with him.

“Captain Freeman's log is substantially as follows:—Left Honolulu at 5.10 p.m. May 25, bound to Necker Island, in lat. 28 degrees, 35 minutes and 18 seconds North, long. 164° 84' west. Made the island of Kauai at 1 a.m., bearing W.N.W. Took our departure from a point of land in lat. 22 degrees, 10 minutes North, long. 159 degrees, 45 minutes West, bearing east by south, and continued on the same course until noon, when we found our position by sights. At 7 p.m. we passed Bird Island to the north-east distant three miles, and hauled the ship up for Necker Island. Sighted the island at 9 a.m. At 11 a.m. arrived at the island and dropped anchor in 18 fathoms of water. We lowered a boat and proceeded to land at once with His Excellency Captain J. A. King, Captain Freeman, C. B. Norton, and nine sailors, leaving the vessel in charge of the second officer. After considerable difficulty the party was safely landed. A hard climb up a rugged cliff 260 feet high was successfully accomplished, when His Excellency Captain King hoisted the Hawaiian flag, read the proclamation, and took possession of the island in the name of the Hawaiian Government.

“The island is a large lava rock, and was formerly inhabited, as there are square walls about 8 feet high, 4 feet wide, and from 80 to 40 feet long; on the top of which are large flat stones standing on end and about 2 feet apart. It was first thought that some shipwrecked crew had made a landing here. After a search, however, nothing could be found to indicate that such was the case. Captain Freeman found several old images and idols in a good state of preservation, except for the injuries received by exposure to the weather. A number of these idols were brought back by us as curios. One great curiosity that we found looked like a piece of stone, but, on close inspection, it was thought to be petrified flesh. It was found on a stone altar, and must have been an offering to one of the ancient gods. Birds and fish abounded.

“After a stay of about four hours on the island, we left at 5.30 p.m. for home, steering E. by S., arriving at Honolulu on Tuesday evening.”





## THE CONTEST BETWEEN FIRE AND WATER.

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BY HARE HONGI.

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The following short account of the contest between fire and water, and the partial destruction of the Earth by the former, as handed down from father to son for ages, will prove of interest, and show that the Maoris of New Zealand brought with them, in their wanderings across the broad Pacific, some of the Old-world stories common to Europe and Asia.

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### TRANSLATION.

**T**HE descendants of Tarangata were the parents of Fire. He conceived the idea that he was destined to become the conqueror of the World. He protruded his tongue to lick up Water, thinking he could consume it all. Then came forth the great Wave, to do battle with him. The one shot forth his tongue, the other did the same on his part. Aha! The name of the battle was Kaukau-a-wai. Then Water invoked all the winds, every one of them; they came forth; then, indeed, was the power of Water exhibited. Aha! This was the defeat of Fire; it flew; it retreated; it was conquered by Water. Before all was over, however, everything on earth had been melted by the heat. After the conquest by Water, the few remains of Fire flew into the rocks, and also into the trees, especially into the Kaikomako tree. Behold the mountains—such as Ruapehu and others—which ever burn, ever rage.

Toitipu and Manatu were the men who discovered the hiding-place of the fire within the trees—that is, the remnants which escaped there after the conquest by the water. So they sought for means by which fire could be obtained for the use of man, and experimented with wood, one holding the board (or piece held flat on the ground), whilst the other rubbed a stick on the surface. After a long time, forth burst the smoke; hence the saying, “By energetic rubbing with the hand, the son of Upoko-roa\* shall appear.”

After this, the two made a snare; great was the thickness of the ropes thereof! Was it not to catch Matuku? Matuku was an exceedingly evil being—indeed, he was a very Taniwha—who lived in a cave. They found a tree suited to their purpose, over which they

\* Or, Long-head; it refers to the smoke which precedes the flame. This describes the Polynesian method of fire producing, called *hika-ahi*, or fire generating.

cast a rope, which caught in a fork ; then they hauled on the rope till the tree bent down, and to it they fastened the snare, and thus completed their work. They then ascended a hillock—a ridge which stood near there—and lit a fire. No sooner did Matuku see the smoke of the fire than he rushed out of his cave, and, seeing the two men, immediately drew towards them, when he suddenly encountered the snare. His head was soon within it, and he commenced to struggle whilst the two men looked on. Before long, he trod right on the spring, when suddenly up sprung the tree, tightening the rope. Then Matuku struggled ! struggled in vain ! What could he do, with the rope choking his throat ? He lashed his tail ; the moisture came forth from his belly.\* It is in the tail of that kind of beast—such as Matuku—the strength lies ; for, if it be cast up on to a tree, it cannot be loosened, but the body will be drawn up after it ; such was Matuku.

“ As I hope to escape perdition, Whakatauroa is the basket wherein rests the Pillar of the Earth. Its strap is Rangiwhakaokoa.”

The above saying is applied to the World. Its meaning is : If the basket had not been placed as a support for the Pillar, the Earth would have moved to and fro over the surface of the waters, and would have sunk therein ; there would have been no resting-place for the being called man, or anything else, or for anything which lives. When the overwhelming earthquake comes, the Pillar is there ; however great the quaking, the Pillar is firm. By means of the strap, the basket is able to carry the Pillar ; were it not for that, the end would not be attained. There are, however, other uses of the strap, as well.

#### TE PAKANGA O TE AHI RAUA KO TE WAI.

Ko ta Tarangata aitanga te matua o tena mea, o te Ahi. Ka puta tana whakaaro kia waiho ia hei Tangata nui mo te ao. Katahi ka haere tona arero ki te miti i te wai, e hua hoki e pau i a ia te wai. Te haerenga mai o te ngaru, ka tu i kona ta raua pakanga ki a raua. Whatero mai te arero o teteahi, haere mai hoki te arero o teteahi, a-na-na ! Ko Kaukau-a-wai te ingoa o taua pakanga. Ka karakiatia e te wai nga hau—poto katoa. Tana putanga mai ! Katahi ka homai nga mahi o te wai, a-ha-ha ! Ka mate i konei te ahi. Na ! ka rere atu te ahi, ka whati—kua mate hoki i te wai. Erangi, mea rawa ake, kua rewa nga mea katoa o te ao nei i te ahi. No te matenga nei i te wai, katahi ka rere atu nga toenga o te ahi ki roto ki te kowhatu, ki te rakau hoki—he Kai-komako nei te rakau. A, titiro hoki ki nga maunga nei, ki a Ruapehu ma, e ka tonu nei a roto, e ka tonu nei.

Ko Toitipu raua ko Mānatu nga tangata i kitea ai te nohonga o te ahi ki roto ki te rakau—ara, te morehu i rere nei ki roto ki te rakau i te patunga a te wai. Na ! ka kimi raua i te tikanga mo te kapura, na, whakamatau atu ai raua ki te rakau, kotahi ki te papa, kotahi ki te hika atu, a-a-a-a, ka puta te auahi, koia te ki nei, “ Me oioi ki te ringa, ka puta te tama o Upoko-roa.”

Hanga ana e raua he tari—mahanga nei. A, te matatoru o te taura ! Te take hoki, mo Matuku. He tangata kino rawa a Matuku, otira, he Taniwha tonu nei, e noho ana i roto i te raua. Ka kite raua

\* The urine of such a beast is very hurtful, if it touches a man's flesh—exceedingly so.

i te rakau e tu ana, whiua ai te taura; na, kua mau ki te tuhonotanga o taua rakau, kumea iho ai e raua. Na, ka kaha te piko o taua rakau, ka turia te mahanga, ka oti. Na, ka haere raua, ka piki ake ki tetei pukepuke, ara, ki tetei hiwi e tutata mai ana i reira. Ka mahia ta raua ahi. Na! kua kite a Matuku i te au o te ahi ra; ko te putanga rawatanga mai tena o Matuku ki waho o tana rua, kite tonu ake i a raua, haere tonu atu ki a raua whakatata haere ai. Rokohanga iho ko te mahanga rawa. A, kua uru atu te upoko ki roto, ka timata te oke o Matuku; matakitaki atu ai taua hunga, a, kua takahi pu ki runga ki te papa o te mahanga, na, ko te rerenga tena o te rakau ra ki runga, whakamaro ai i te taura. Ka oke ra pea i kona a Matuku? Oke noa! Hei aha i te taura e nanati ra i te korokoro. Ka whiu hoki te hiore, ka rere te mimi i te puku (he mea kino taua mimi, ka pa ana ki te tangata—kino rawa). Ko te hiore hoki te kaha o taua tu iwi i a Matuku nei, inahoki, ka whiu ake te hiore ki runga, ka mau ki te rakau, e kore nei e maunu mai, erangi, haere tonu ake te tinana ki runga, i te kawenga ake e te hiore ra. He pena a Matuku.

“Hei kai i au, me ko Whakatauroa, te kete i takoto ai te Pou-o-te-Whenua; tona kawē, ko te Rangi-whaka-okoa,” Mo te ao nei tena ki; tona ritenga: Mei kore e hoatu te kete na hei turanga mo te pou, kua haereere noa iho te whenua i runga ake i nga wai, a, ko te hoki iho ano ki raro, a, kua kore he nohonga mo tenei hanga, mo te tangata, mo te aba, mo nga mea katoa e ora nei. Puta rawa mai te Ru-huri-whenua, kua noho te pou ra; tana whakangaueuetanga, e u ake ana te pou. Na, ma te kawē hoki ka tika ai te wahanga o te kete i taua pou. Mei kore tena, kua kore ano e pono te mea; otira, tena atu ano etehi ahua o te kawē na.

The following is a fragment of an old chant which illustrates and preserves the foregoing story:—

Tikina atu, utuhia mai ki te wai,  
Ki te Toa i hemo ai nga hangarau,

Bring forth, dipping to the water itself,  
To the conqueror who overcame the  
devices

A te tangata raua ko te Atua.  
Ko tena toa ano tena,  
Ko te aitanga a Tarangata  
I haere mai i miti i te wai.  
E hua e pau i a ia.  
Whakatakotoria iho te tahua,  
Ka rere te orange ki roto ki te kowhatu,  
Ki te rakau, piri ai.  
Ka noho Toitipu raua ko Manatu  
Ka rapu mehe-keihea te ora mo te  
tangata,  
Me oioi ki te ringa,  
Ka puta te Tama-upokoroa,

Alike of man and god.  
Even that was also a conqueror (the fire)  
Namely, the offspring of Tarangata,  
Which came and licked up the water,  
Thinking to consume the whole.  
Prone lay the remains,  
Fast flew the remnants within the rock,  
And to the trees in hiding.  
Thereafter Toitipu, and also Manatu,  
Sought whence aid could be given man.

Ka waiho hei karanga i a Matuku-  
Takotako,  
I haere mai ai a, rokohanga mai,

Energetic action of the hand  
Shall produce the son, Upokorna (the  
smoke),  
And used as a lure for Matuku-Tako-  
tako,  
Who coming forth all suddenly encoun-  
tered

Herehere tu te mahanga e tau-tiaki ana.

The cords and skilful snare which wait-  
ing lay.

I ma-tuatia i reira te tata ki Whitu

The broad highway there, which ap-  
proaches Whitu \*

Te tata ki Tonga.

Which approaches Tonga.

\* This name Whitu, should, we think, be Whiti; it is well known that the letters u and t constantly change in all Polynesian dialects.—EDITORS.

Ko ta etahi kaumatua ki, he atua ano a Tarangata. Ki ta etahi ko Taranga, nana nei a Maui. I taea hoki e Maui nga mea katoa te mahi, te Ra, te Marama, te Moana, te Tua-whenua, te Ahi, te Wai, te aha, te aha. Na Hine-nui-te-po, i whakakopa, ka mate.

According to some of the very old men, Tarangata was a god. Some say he was Taranga, whose son was Maui. Maui overcame everything; the sun, the moon, the sea, the land, the fire, the water, everything. It was Hine-nui-te-po who caused his death.

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Mr. J. H. Davies supplies us with the following proverb, which seems to be derived from the foregoing story:—

“Me here ki te here o Matuku-tangotango,  
E kore nei e taea te wewete.

“Fastened with Matuku-tangotango's noose  
Irremovable, and impossible to loose.”

—EDITORS.





## THE "HALE O KEAWE," AT HONAUNAU, HAWAII.

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BY PROFESSOR W. D. ALEXANDER.

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THE "Hale o Keawe," or "House of Keawe," was a kind of mausoleum for the departed kings and princes of Hawaii. It was situated on a rocky point, south of Honaunau Bay, three or four miles south of Kealakekua, adjoining the famous City of Refuge or Puuhonua on the north. It was said to have been built by Kanuha, a son of Keawe II., King of Hawaii, probably before the year 1700 A.D., for the safe keeping of the deified bones of his father and those of his descendants. So great was its sanctity that it remained undisturbed for nearly ten years after the abolition of idolatry, and the general destruction of idol temples in 1819.

### MR. ELLIS' ACCOUNT.

It was described by Rev. Wm. Ellis, who visited it in July, 1823, and made a careful drawing of it, of which an engraving is published in his narrative of his tour around Hawaii. It was a compact building, measuring 24ft. by 16ft., constructed of the most durable timber, and thatched with *ti* leaves. It was surrounded with a paling of cocoa-nut logs, leaving a paved area in the front and at each end about 24ft. wide. A number of hideous wooden images were placed at intervals on the fence all around, and at the south-east end of the enclosure twelve of them were ranged in a semi-circle in grim array, "as if perpetual guardians of the mighty dead reposing in the adjoining tomb." They stood on pedestals from three to ten feet in height, the chief deity being in the centre. A large pile of decaying offerings lay before each of the images. Mr. Ellis and his companions were refused admittance within the house, and were told that it was *kapu loa*. On peeping in they saw a row of images, some of wood elaborately carved, and others of wicker-work covered with red feathers, with gaping mouths lined with sharks' teeth, and mother-of-pearl eyes. Under their powerful protection lay numerous bundles of human bones (*unihipili*), tied up with sennit made of cocoa-nut fibre, and decorated with red feathers, together with rich shawls and other valuable articles.



As we learn from a memorandum made by Mr. Chamberlain, "At the setting of every post and the placing of every rafter, and at the thatching of every "wa" (or intervening space), a human sacrifice had been offered." Human sacrifices had also been offered for each chief whose remains were deposited there, at each stage of the process of consecration, viz., at the removal of the flesh, at the putting up of the bones, at the putting on of the tapa, at the winding on of the sennit, etc.

#### VISIT OF THE "BLONDE."

Two years later, in July, 1825, Lord Byron and the other officers of the British frigate *Blonde* (which had brought back the remains of Liholiho and his Queen from England), visited the place, accompanied by Kuakini, *alias* Governor Adams, and Naihe. The artist, Mr. Dampier, made a drawing of the sanctuary, an engraving from which was published in the report of the voyage. This picture and their description of the place agree very closely with those made by Mr. Ellis. By the order of Kaahumanu and Kalanimoku, the officers of the *Blonde* were allowed to remove nearly all of the idols and some of the other relics deposited in the "House of Keawe," and they are probably now in England.

#### INTERMENT OF THE BONES AT KAAWALOA.

As is recorded in Mrs. Judd's book, she visited the "Hale o Keawe" in 1829, in company with Naihe and Kapiolani. It was still "surrounded by its enclosure of hideous wooden idols, and no woman had ever been allowed to enter its consecrated precincts. Our heroic Kapiolani led the way, and we entered the enclosure." The bones of departed chiefs were arranged around the room, but the idols were gone. Fragments of offerings were strewn about. Kapiolani was much affected and shed tears, but her husband was stern and silent. A few months later, Kaahumanu visited Kapiolani, and resolved to put an end to the superstitions connected with the place. By their orders the venerated deified bones were removed, deposited in two large coffins, and interred in a secret cave at Kaawaloa, where they remained for nearly thirty years. Mr. Chamberlain made a list of the names of twenty-three chiefs, whose bones were then removed, and stated that five or six more were brought over from the sacred "House of Liloa" in Waipio. The house and fence were entirely demolished, and the sacred *Kauila* rafters were used in building a Government House on the site now occupied by Hackfeld & Co.'s building, which was therefore called "Ka hale kauila."

#### REMOVAL OF THE BONES TO HONOLULU.

In January, 1858, Kamehameha IV., accompanied by a numerous retinue, made a tour of the windward islands in the British sloop-of-war, *Vixen*, Captain Meacham, arriving at Kaawaloa, January 24th, 1858. On the following night the venerable *kahu*, or guardian of the secret burial cave, was ordered to remove the stones that concealed the entrance. The coffins were then brought out by torch-light, and carried on board of the man-of-war, which brought them to Honolulu, where they were consigned to Governor Kekuanaoa. The *Vixen*, with the royal party on board, arrived in Honolulu, February 12th, and Captain Meacham died on the 17th, after an illness of only three days. It was universally believed by the Natives that his death was

caused by the displeasure of the *akua*s, or departed spirits, whose mortal remains had been disturbed. After the completion of the present Mausoleum in Nuuanu, on the night of October 80th, 1865, the coffins of the former royal personages of Hawaii nei, including those brought from Kaawaloa, were removed to it in an imposing torch-light procession. It is to be hoped that their repose will not be disturbed again. "Requiescant in pace!"

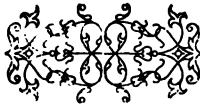
Names of the chiefs whose bones were removed from the "Hale o Keawe":—

*In one coffin.*

Keohokuma  
Okua  
Umi-oopa  
Keawe-luaole  
Keawe-a ka peleaumoku  
Kuaialii  
Kaaloa  
Lonoakolii  
Kaleioku  
Kalaimamahu  
Kaoleioku

*In the other coffin.*

Keawe  
Kumukoa  
Lonoikahaupu  
Hukihe  
Kekoamano  
Keawe-akanuha  
Niula  
Kowainiulani  
Lonoamoana  
Lonothonuakini  
Ahaula  
Okanalonaikawaiwilewa





## ANIWAN FOLK-LORE.

BY THE REV. W. GRAY, WEASISI, TANNA, NEW HEBRIDES.

### I. TA JIJI, THE WHITE PETREL.

THESE folk-lore stories are called *Ta Kai*. They are told, chiefly by old people, to children, in the evenings. As far as I yet know every *ta kai* contains snatches of song that are often sung without the whole story itself being told. This *ta kai* about the Jiji was written by Natshia, and is a good sample of pure modern Aniwan speech. The Jiji I take to be a kind of petrel, helplessly blind by day. Those on Tanna are almost black. This one appears to have been white. The notes give all the explanation needed.

#### TA JIJI, THE PETREL.

Ta manu, neigo ta jiji, ninofa Yalimiau<sup>1</sup> neiamoa<sup>2</sup>, tentama<sup>3</sup>; aia nokoiamoa nokosara kai maraua. Iapo aia reiamoa aika, romai, aia kotu kotapa :—

Raitinia<sup>4</sup> !  
Raitinia<sup>4</sup> !  
Nimeto Yalimiau<sup>5</sup> ;  
Nimeto Yalimiau ;  
Yakulamaie<sup>6</sup>.  
Yakulakula<sup>7</sup> ;  
Yakulakula.

Tentama kafekea, meivage<sup>15</sup> aika ; aia neikina, maciraua niroro ki fare maromoe. Ia nopogi ma nopogi<sup>8</sup>. Atagata koragona acirea<sup>9</sup> aciraua ; acirea kororo macitia, acirea<sup>9</sup> aciraua. Taha<sup>10</sup> nopogi acirea kororo, tasi kofano mokage, aia <sup>11</sup>neitokoia ta tama-sisi<sup>12</sup>, ma neivage kia<sup>13</sup> tasi, ma iavage kia tasi foci ; ma acirea nitokoia mafura maroro ki <sup>14</sup>tamrai Isia. Ma tagatotshi, atakau ma fafine, ma nokotokoia, acirea aia, nokomata acirea nokotucakea, pe, “Awe ! erefisa ! eke-gosa !” Kaia ‘nana ko‘mai matu matapa :—

Raitinia<sup>4</sup> !  
Nimeto Yalimiau.  
Yakulamaie.  
Yakulakula.  
Yakulakula.

Aia neitepé, Yakulakula, Yakulakula. ‘Nana ni‘mai melaua itata acirea, pe keitokoia aia ; kaia acirea nokovaro nokotshi aia, ma aia nijere<sup>16</sup> ma ni‘mna iai ta tagata, ma nitokoia ma nirere. Iotshi tera.

[TRANSLATION.]

The bird, name the Jiji, dwelt at Yalimiau. It begot its child ; it was always taking and searching for food for themselves both. At night it would take a fish and come, it would stand and call : " Raitiniao, Raitiniao ; tumble down here to Yalimiau, tumble down here to Yalimiau ; (say) Yakula to me." (It would answer), " Yakulakula, Yakulakula." Its child came out and took the fish ; it ate it, and they two went into the house and lay. (They did this) day by day. People heard, they the two ; they went and saw, they the two. Another day they went, one went first, he took up the little one, and would give it to one, that he should give (it) to one other ; and they took (it) up, and fled and went to the village Isia. And all the people, males and females, (were there), and were taking up, they it, were admiring having resolved what to do, thus, O my, it is good ; how white it is ! But its mother came and stood and called : " Raitiniao ; tumble down here to Yalimiau ; (say) Yakula to me. Yakulakula ! Yakulakula ! " It should have said, " Yakulakula, Yakulakula." Its mother came at once near them in order to take up it ; but they were shouting and hitting it, and it rushed and made of it a man, and took it up and flew away. The whole of that.<sup>17</sup>

NOTES.

1. Yalimiau. A rocky point on Aniwa, difficult of access.
2. A common general term for *beget*.
3. Prefix. Poss. pro. with the art.—*t*.
4. Note of the petrel. The word should be drawled. Perhaps the name of the young bird. There are no white petrels on Aniwa now.
5. This bird generally makes its nest and abode in holes in the ground a good distance from the sea.
6. *maie*, directive verbal part for 1st per. See "Macdonald's South Sea Languages," p. 196.
7. The answer of the young bird.
8. A sentence without a verb.
9. Nom. just before the object—men heard, they the two.
10. Lit., what ; used thus means *another*.
11. *ne*, empathic.
12. There is only one young petrel at a time. The nest was difficult of access in this case, and the nestling was passed from one person to another.
13. *a* may belong to *tasi*.
14. *t*, the art. and first vowel of the word *coalesce*.
15. *Avage* usually means *give to him* ; but here the form of the sentence would seem to require that *meiavage* should be translated, *and he* (the nestling) *took*.
16. *j* is almost *t*.
17. A usual finish.

VOCABULARY.

*avage*, *v.*, give him ; perhaps, take.  
*amai*, *v.*, give me ; *niumai*, *maku*, I give thee.  
*aia*, *per. pro.*, 3 s., he, she, it.  
*aika*, or *eika*, *n.*, fish.  
*aciraua*, *per. pro.*, 3 du., they two.  
*acirea*, *per. pro.*, 3 pl., they.  
*acitia*, *v.*, see.  
*akea*, *direct. part.*, for 3rd per., suff. to some verbs, *adv.*, already.  
*amo*, or *amos*, *v.*, take, beget.

*amrai*, *n.*, the public place of the village ; village.  
*atakau*, pl. of *takau*, males, men, warriors.  
*awe*, *interj.*, O my ! alas ! The meaning depends on the tone.  
*ekogosa*, *adj.*, very white.  
*erefisa*, *adj.*, very good ; *e*, *art.* ; *refia*, good ; *sa*, *adv.*  
*feke*, or *fekea*, *v.*, come out, sing.  
*fafine*, *n.*, pl. of *fine*, females, women.

fooi, *adv.*, again, also.  
 iapo, at night.  
 isia, *n.*, a village.  
 itata, *adv.*, near.  
 iai, with or of it. Usually *adv.*  
 jiji, *n.*, the petrel.  
 jere, or tere, *v.*, rush away, flee.  
 kai, *n.*, food.  
 kaia, *conj.*, but.  
 ki, kia, oi, *prep.*, towards, to.  
 kina, or keina, *v.*, eat food.  
 makiraua = ma aciraua.  
 maraua, *prep.* or *pro.*, for them both.  
 mata, *v.*, spectate, with *noko*, admire.  
 meto, or meito, *v.*, fall down.  
 'mna, *v.*, make.  
 moe, *v.*, lie down.  
 mokage, *v.*, go in front; *adv.*, first.  
 manu, *n.*, bird.  
 'mana, *n.*, its mother.  
 neigo, neigoa, *n.*, name.  
 neitape, *v.*, in order that it would  
 answer.  
 nofo, *v.*, sit, dwell.  
 otshi, *adj.*, all, takes *adjectival art. i.*

pe, *irreg. v.*, think, say, that, in order  
 that.  
 raitiniaio, a sound imitative of the  
 petrel's note.  
 rere, *v.*, fly.  
 roro, *v.*, pl. of *fano*, go.  
 sara, *v.*, search for.  
 taha, *int. pro.*, what; on another.  
 tapa, *v.*, call, summon.  
 tagatotshi, = tagata, otshi, every one.  
 tamasise, *n.*, little one, child.  
 tentama, *n.*, his child.  
 tera, *dem. pro.*, that; *te*, *art.*; *ra*, *dem.*  
*pro.*  
 tokoia, *v.*, take up on the hands, nurse.  
 tshi, or ji, *v.*, strike, beat, etc.  
 tucuakea, *v.*, resolved.  
 varo, *v.*, shout.  
 Yalimiau, *n.*, name of a rocky point on  
 Aniwa. More usual spelling would  
 be *Ialimiau*.  
 yakulakula, a sound imitative of the  
 young petrel gulping down a fish.  
 Might be spelt *iakulakula*.





## TE PATUNGA O MOKONUI.

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NA TE ARO.

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TE korero o Te Ngarara-huarau, tetei o ona ingoa he Mokonui, i mate ki Wairarapa, engari te ingoa tuturu o te wahi i mate ai taua whakahouhou nei, ko Tupurupuru. Ko te wahi ia i timata mai ai taua taniwha, ko Marokotia. Ka hoha pea i te nohoanga i reira, ka tae te mahara ki a ia, tera ano te wahi tangata hei kai mana. Katahi ia ka haere mai i te Moana-nui-a-Kiwa. He nui nga matamata i haere mai ai taua taniwha, me nga whanga, he nui. Kapea katoatia atu e ia ki muri i te nui o tana hiahia kia tae mai ia ki te wahi i noho ai tona tuahine. Te ingoa o tona tuahine ko Parikawhiti. Te wahi i peka ai taua taitahae nei ko Waimarama. I tana waihotanga atu i tana rua, noho tonu iho nga unahi hei tuatara mo taua rua i noho ai ia. He roa tona wahi i haere mai ai i te moana ka tae mai ki te ngutuawa o Pahaua. Kua mohio ia, koia nei te aronga ki tona tuahine. Ka peka ia na roto i Pahaua awa, ka haere i roto o Pahaua. Ka tae ki te ngutuawa o Wainuioru ka haere i roto i tera awa. He nui nga pikonga me ia ano ka tae ki te ngutu awa o Marumaru, ka haere i roto. Ka tae ki te Mauri-oho, kua mohio ia kua tata ki tona tuahine. Ka hupeke ake i roto i te awa, noho rawa iho i runga i te puke. Puku tonu atu ki reira, tapaa tonutia atu te ingoa o taua wahi ko Hautua-puku-rau-o-Ngarara-hua-rau. I muringa mai o tona nohoanga i reira, ka mahara kia haere ia ki roto i te awa. Ka haere ki reira noho ai. Akuanei ko te wahi tonu e haeretia ai e te tangata, ko te huanui tonu tera e haere ai nga kaumatua o mua. Akuanei ka whakangaeretia a roto i te motu. Ka mahara nga tangata ko te ahua ano o mua, kaore, he taitahae kei to ratou huanui. Katahi ka haere mai tetei ope no Pahaua, e haere ana ko Marumaru. Akuanei ka tae ki reira ki te wahi i noho ai te taitahae ra. Pau katoa tena ope, kore he morehu i puta kuri atu, mate katoa. Akuanei ka mahara mai nga morehu i toe atu, kua tae ki o Marumaru. Akuanei ka pirangi hoki o uta tangata ki te haereere ki te kai mataitai. Katahi ka haere, akuanei kotahi ra no te huanui ka tae ano ki reira. Ka pau ano i te taitahae ra ki reira. Penei tonu tana mahi, he nui nga tangata i mate i a ia. Akuanei ka haere ano tetei ope, e haere ana ano ko tatahi. Akuanei ka tata ki taua wahi, akuanei kotahi te tangata i taka muri, kua rongo i te haruru, kua tae te mohio ki a ia, kua kite hoki ia, ka oma, ka hoki.

Tae atu ki te kainga ka korero atu, "Heoi ano taku nuinga, kua pau katoa i te taniwha!" Katahi ano ka mohiotia koinei e huna nei i a ngaitaua. Ka maharahara te iwi ra ki te take e mate ai taua ngarara i a ratou. Ka kiia ano e tona rangatira kia haua katoatia te ngaherehere, ara, te taha o te huanui, engari kua e meatia kia hinga rawa nga rakau, engari kia rite ki te paanga toki kotahi, ka hinga. Ka whakaaetia tera kupu. Katahi ka haere nga morehu ki te mahi i te ngahere. Ka mutu ta ratou mahi. Te ingoa o te iwi nana i mahi, ko Ngaitara. Ka karakiatia te kuri kia haere ki te rua o te ngarara, ki reira pahupahu atu ai. Ka maranga te taniwha, ka haere ki te whai i te kuri ra. Akuanei ka tae ki te wahi i haua ra nga rakau. Akuanei ko te kaha hoki o te oma, ka pa ki aua rakau, ka hinga. No te hinganga, ka kaha rawa atu te kori. Ka hingahinga katoa nga rakau, ka mate te taniwha i a Ngaitara. Te ingoa o te wahi i mate ai taua Ngarara-hua-rau, ko Tupurupuru. Ko Marumaru, ko Herewaka, ko enei pari kei te taha ki te tonga. Ko Herewaka kei te taha ki te raki, ko Marumaru kei waenganui o Tupurupuru o Kourarau. E puta ana taua awa ki Taueru,\* e puta ana a Taueru ki Ruamahanga, e puta ana a Ruamahanga ki Wairarapa. Ko te wahi e puta ai enei awa ki te moana ko Okorewa. He nui te tuna ki reira. I puni aua awa, otira kua kotahi tonu hoki te ingoa, ko Okorewa. Ma te taniwha ano hoki e tutaki. Ka tutaki ai te ngutu wai, ka nui atu hoki te ika nei, te tuna.

Ko te whakamutunga tenei o enei korero.

## THE SLAYING OF MOKONUI.

By TE ARO.

TRANSLATED BY ELSDON BEST.

THE story of Te Ngararahuarau, whose other name was Mokonui, who died at Wairarapa, the particular name of the place at which that unpleasant creature died being Tupurupuru. The place where that *taniwha* first appeared was Marokotia. Possibly becoming weary of staying there, the thought came to him—there is a place where men dwell, who may become food for me. So he came by way of the Great Ocean of Kiwa. There were many points and bays which that *taniwha* passed. All those places were left behind by him on account of the greatness of his desire to reach the place where his sister lived. The name of his sister was Parikawhiti. The place where that oppressive creature turned off was Waimarama. When he deserted his cave his scales remained in it, which became *tuataras* (large lizards) for that cave in which he had lived. The place from which he came by the ocean was distant from the mouth of the Pahaua River. He knew that this was the direction in which his sister lived. He turned aside by way of the Pahaua River and went up that stream. On arriving at the mouth of the Wainuioru River he went into that

\* Taueru in original MS.

stream. He made many turnings and reached the mouth of the Marumaru and went into that stream. On arriving at Mauri-oho he knew that he was near to his sister. He leaped from the river and remained on the top of the hill. There he remained secretly, and that place is ever called Hautua-pukurau-o-Ngarara-huarau. After staying in that place he thought he would return to the river. So he went there and remained. After a time, that place being traversed by people, being the road by which the men of old travelled, they felt the forest tremble. These people thought matters were as of old; not so, a *taniwha* occupied their road. Then a company of people came from Pahaua, travelling to Marumaru. Soon they arrived there, at the place inhabited by the *taniwha*. That company was all destroyed; not a survivor got away; they were all killed. Those left behind thought they had reached Marumaru. After a time the inland people wished to go to the coast to obtain food. So they went, and got within a day's march of the coast, but were there destroyed by the oppressive monster. So he continued, and many men were killed by him. Then another company of people started, travelling to the coast. On coming near the place one man fell behind. He heard a rumbling sound and then he knew all. He also saw (the *taniwha*) and fled back. On arriving at the village he said: "This is all (remaining) of my party, all have been consumed by the *taniwha*." Then it was known what had been destroying them. The people then thought of a plan by which that reptile might be killed by them. The order was given by their chief to cut the forest trees by the side of the track, not to do it so that the trees should fall, but so that one (more) blow of an axe would fell them. This was agreed to. Then these survivors went to work at the forest and finished that work. The name of the tribe who did that work was Ngaitara. Incantations were performed over a dog, to be sent to the cave of the reptile, and there to bark at it. Then arose the *taniwha*, and pursued the dog. Soon arriving at the place where the trees had been cut, he struck against the trees which caused them to fall. On their falling he wriggled with great strength, but all the trees fell, and the *taniwha* was killed by Ngaitara. The name of the place where that Ngarara-huarau was killed is Tupurupuru.\* Marumaru and Herewaka—these cliffs are on the southern side. Herewaka is to the north, Marumaru is between Tupurupuru and Kourarau. That stream flows into the Taueru; the Taueru flows into the Ruamahanga; the Ruamahanga flows into the Wairarapa (Lake). The place where these waters flow into the ocean is Okorewa. There is an abundance of eels there. Those streams are sometimes stopped up, but they have but one name, Okorewa. It is really by the *taniwha* they are stopped up. When the mouth is closed there are many fish, eels.

This is the end of this tale.

\* A heap of rocks at Tupurupuru is pointed out as being the bones of MokonuÏ. See "Colenso, Trans. N.Z. Inst."







## WHAKAMARAMATANGA O TE PEPA O "TE HOENGA MAI O TE ARAWA RAUA KO TAINUI I HAWAIKI."

NA TAKAANUI TARAKAWA.

KI aku hoa *mema honore* o to tatou *Kaunihera*. E tino whakawhetai atu ana ahau ki a koutou, mo to koutou kaha rawa ki te rapu i nga maramatanga o taku *pepa* tuatahi i taia ki te *Journal*, Vol. II., wharangi 220. A, e whakawhetai atu ana hoki ahau ki te rangatira *honore* o Ngapuhi e mau nei ana kupu i nga wharangi 38-40, o te Vol. III. o te *Journal*, he mea tuhituhi i te reo *Ingarihi*, ara, "Notes on T. Tarakawa's paper," by Hare Hongi. E mau nei i runga i te whakamaramatanga o ia take-kupu, o ia take-kupu.

E aku hoa *honore*, e tika ana to koutou whairapu i tona maramatanga, a, kua kite iho nei ahau i ta koutou kupu i te reo *Ingarihi* e penei ana; "i mutu atu ano i mua i nga tupuna, i a ratou atu ano te maramatanga o o ratou mahi." A, he ahakoa, mei kore e hanga iho ki a koutou kupu e whakamau nei ki to koutou reo, i taku ngakau nui iho ki to koutou tino kaha rawa ki te whai i ona ritenga.

### TE WAHA-O-TE-PARATA.

Te kupu tuatahi, kua whakaae a Hare Hongi ki te wahi i mohio ai ia, a, kua kite iho hoki ahau i te kupu a tetei Pakeha, e mea ana ia mo runga i te kupu tuatahi, ko te Waha-o-te-Parata; e mohio ana ia ki te ahua o te Waha-o-te-Parata,\* ae, e tika ana tana, e hara i te rongo, i kite tonu. Na ko to tatou, he rongo; e penei ana te rongo: Ka pari te tai, ka hoki atu te wai i roto, ka tumu te tai; ka momi,—ka maro te ia, ka heke ki roto. A, hapai tonu ake hoki a Ngatoro' i tona Karakia unu ake i a Te Arawa:—

Unuhia!  
Unuhia!  
Ko te pou mua,  
Ko te pou roto,  
O te whare o te Rongo-mai-Whiti,  
Ko te pou te wharaunga,  
He atu rangi mamaro,  
Hekeheke iho i runga i o ara  
Ko te kikiwhara te ara o Ngatoro'  
I whano ai,  
Heke ki te pouriuri,  
Ki te potangotango.  
Tutaki te rongo ki a Uenuku,  
Ka hinga ki te Parata,  
Ngahua i runga niho popo.  
Whano! Eke! Eke!  
Panuku!  
Hui e!  
Taiki e!

\* Tirohia te kupu apiti nei e mau i te wharangi 38 i te Vol. III

## Hau.

Na Ngatoro-i-rangi tana kupu ki a Tama-o-hoi; i mutu atu i aua tu tohunga ra era ahua. Otira me korero ake e au etehi ahua o taua kupu. Ko te Hau o te tangata he mea riro i te karakia makutu, e rangi kia kite tonu atu i te tangata ka tangohia mai tona hau. Ka riro mai, ka mate ia. Teteahi, kei mua e haere ana, ka kitea te takahanga o nga waewae, ka tangohia te hau, ka riro. Teteahi, ki te pangia teteahi tangata e te mate, ka pania te wai o te waha o te tupa-paku ki te rau rakau, ka kawea e te tohunga ki te tuaahu. Mehemea he mea makutu taua tangata, ka riro mai taua tangata nana i makutu tera e takoto ra, ka riro mai tona wairua. He ngarongaro te putanga mai, maro tonu ki roto i te rua torino i te taha o te puke. Ko te rakau a te tohunga he karamuramu hei a i te ngarongaro ra ki roto i te torino; e noho noa mai ra te tinana, kaore i te mohio.

He ngaro-tara, taua ngaro, e tangi haere ana i roto i te whare. Mehemea ka ata titiro ki tona ahua, he mea whero, he mea nui; kaore ia e tau ki runga i nga mea kino. Ki te rere mai ia ka tapoko mai ki te whare, ka rongo tonu ake e tangi haere ana, "Kopio te whare, kopio ia." A, ka ngenge ia ka pumau ki te takiwa noa iho, e rangi e kakapa ana paihau. Ki etehi iwi, rereke te ingoa. Na, mo Te Rua-torino. Ka haere te tohunga ki te tuaahu,—he Ahupuke te ingoa—kei te taha o te wai; ka makere nga kaka, ka whitikitia ki te harakeke. Na ka tu i te taha o te tuaahu, katahi ka ahu te oneone hei tangata, hanga rawa te upoko, te puku, nga ringa, nga waewae, mea rawa te ihu, te waha. Ka oti, ka werohia te puta ki te taha o te tuaahu, me te kohatu ki te ringa, ka huaina te puta ra he torino, hei rerenga mo te wairua ki roto—ara, mo te ngaro kua korerotia ake ra. Katahi ka karakia i tona *paihana* whakamate tangata. Me te karakia, me te patu i tona tangata i ahu ra i te whenua hei tangata, me te whakahua i te ingoa o taua tangata e patua ra e te tohunga ra. A, kahore e roa kua rongo atu ia i te haruru haere mai; tika tonu ki roto ki te Rua-torino, ka akina ilho te kohatu, oti ilho ki roto, e kore e hoki ake. Mehemea he tangata mana-nui, e kore e uru ki roto te wairua, ara—taua ngaro. Koinei tona ingoa, he Torino, he rua no te wairua e makututia ana.

Na, ka korero ake au i teteahi tangata no te Whanau-a-Apanui, ko te Wheuki teteahi, ko Mokai-tuatini teteahi. I hoki mai a Te Wheuki i te ngahere i te mahi, kua mate rawa i te kai, ka kite i nga tamariki a Mokai-tuatini e kai ana i a raua kai i te taha o te ara; ka tu, ka ki atu "Homai etehi o a korua kai maku." Ka mea atu nga tamariki ra, "Ekore koe e mea kai mau?" Ka mea atu te koroua ra, "He tapu nei hoki au!" Ka haere a Te Wheuki ka rehua\* mai e te waewae, mate tonu i taua *haora* tata ano aua tamariki. Kua tae te pawera ki a Mokai-tuatini, ka haere ki te kimi i ana tamariki, kitea rawatia ake kua tino hemo teteahi, e mau ana ano te manawa o teteahi. Ka pataia e Mokai-tuatini "Kaore he tangata i kite korua i konei, he Koroua?" Ka mutu te manawa ka tino hemo. Ka mauria ki te kainga, kore rawa i tukua te iwi kia kite, a kia tangi ranei, a, kore rawa i kai. Tera hoki te tangata nana te *paihana*, kei te mahi i a ia kei taea e te mana a tenei, a Mokai-tuatini. I te ahiahi ka haere a Mokai-tuatini ki tona tua-

\* Ko te oneone, na te waewae i tikape mai, haere tonu mai tona makutu i roto i nga oneone i whua mai ra. He kupu karakia; te ingoa o tera makutu, he Mata-kai-huna-ki-te-putahi-nui-o-Rehua, koia tenei ingoa a Rehua.

ahu—he tohunga teteahi, he tohunga teteahi—ka mahi a Mokai-tuatini kia riro mai te hau o Te Wheuki i tona karakia. Kore rawa i riro mai. E wha nga po i tu ai ki te awhe i te hau o Te Wheuki kia riro mai i tona karakia *paiana*, kaore i riro mai. Katahi ka mea atu ki tona hoa wahine, “Na te tutata o mana i kore ai e riro mai tona hau i taku awhe makutu; me haere tana ki Turanga, kia tawhiti ai.” Ka tanumia ana tamariki; ka mahia ano i te tanumanga; kore rawa i ngawhere te hau me te wairua o Te Wheuki. A, ka haere atu a Mokai-tuatini raua ko tona wahine i Tunapahore, ka tae ki Turanga. Kaore i pau nga ra o te marama kua wareware noa iho i te ngakau o pokanoa ki te mahi kino ki era tamariki, a, ka tae atu te ngaro, ka noho i runga i te takaka rarauhe a Mokai-tuatini; he komutu taha i te ringa mau, arahi kau ana ki roto. E wha rawa nga ngaro i tomo ai ki roto; kopania iho. Kaore i tae ki te toru marama, mate katoa a Te Wheuki, me tona wahine, me te tamahine, me te tamatane. Ko te ingoa o tenei “he awhe i te hau.” No te rironga mai, nui ke ake i te kotahi ra, ka kiia tenei makutu “he rua haeroa.” He mea riro te hau o te tangata i a ratou mahi, i a nga tohunga.

Teteahi, ka whakatika te tangata e hiahia ana e teteahi tohunga kia makututia, tera pea he paenga-whenua, a, he aha ranei te take, ka kite atu i te whakatikanga, ka haere atu te tohunga ka tangohia te hau o tona nohoanga, ka tino riro, ka mahia tonutia i te mahanatanga o taua hau. Ka kiia tera e te tohunga ra, “he kapukapu tutata” i te hau. E kore e roa—i taua ahihi tonu ra—takoto ana te tangata ra i tangohia tona hau.

Na, i to maua haerenga ko toku matua ki te pa o Ngaitai, ka noho maua; na teteahi wahine toku matua i karanga mai—hei whaea kia ia, no Te Arawa, i moe i te tane o taua iwi. Ka hoki maua, ka tangohia te hau o tona nohoanga, no to maua putanga ki waho o te pa kua kite ia i tona tangata, o tona mana, kua peke kei teteahi taha o maua, kei teteahi taha—ara, te atua e arai ana i nga mea kino kei pa ki a maua.\* Ka ki mai ki ahau, “He aha ra kei a taua, e mahi nei to taua atua?” No te taenga ki to maua kainga ka pa ki a ia, kore rawa i rikarika. Katahi ka haere mai teteahi Wahu ko Tio Aperahama te ingoa,—he Wahu tuatahi ki tenei motu—kua kite tonu mai kua karanga mai i waho ki nga tangata e taupuru ana, “He makutu, ko tona hau i tangohia e teteahi tangata!” Ka kiia atu “Ae, i haere mai i te pa o te iwi ra.” A, ora ana, kihai i riro i a pokanoa. Ma te take tika ka pono tera mahi ki runga ki te tangata. Kati tenei mo te tikanga o tena kupu —“hau.”

#### HOA, HOAINA.

Ko tenei, i mutu atu ano i a Ngatoro-i-rangi, i a Hatu-patu te tino mana nui, me te kaha o taua mea. Erangi mea iti nei i mau mai i a Unuahu. Taku i rongo ai kaore au i kite. Ka tae mai ano te whakapono, ka mate a Unuahu teteahi o nga tohunga o Te Arawa.

Kua rongo koutou—aku hoa Pakeha—i te whainga a Kurangaituku i a Hatu-patu. Na, hoaina ana e ia teteahi kohatu kei te ara i Waipa, ki Roto-Kakahi, kua kite katoa nga Pakeha. Pakaru ake taua kohatu, ka tomo ia ki roto. Kite tonu atu a Kurangaituku i te ngaromanga

\* He atua whakaatu i te mate, i te ora, o te ope haere ki te riri, na, ka whakaatu ki nga tangata nohoanga ona, na tera i whakaokioki atu te kaha o taua mea, ara o te makutu mona, e mohio ana ano au ki te ingoa o taua atua, ko au tona nohoanga i naianei, a, imua ano, i te orange o taku matua.

ki roto ki taua kohatu ra. Ka tae atu te Tupua ra, tino mohio tonu ia kei roto, kaore hoki he rerenga mona i te marakerake. I raraku ana ringaringa i te kohatu ra, e mau nei ano i naiane, e mau nei auo te rakuhanga i te kohatu.

I hoaina e Unuahu teteahi rakau i Mokoia, he rakau mata, a, maroke katoa. Otira ka nui taku rongo i nga iwi nei, he mohio katoa nga tohunga ki te hoa i te patu-paraoa e ka whai tangata i mua, ka tukua atu te patu i runga atu i te kupu hoa, titi atu ki te tangata. Teteahi, ka hoaina e ia ki te tapuae a, ka mau i a ia taua tangata e whaia ra e ia.

He maha nga ahua; he hoa ke mo te kohatu, mo te rakau, he hoa ke mo te patu, he hoa ke mo te tapuae. Kotahi te riri i rokohanga ahau ki roto ki te iwi, e whati ana, ka rongo atu au e hoa ana i tana tapuae hei kahaki i a ia. Ko nga kupu tenei i mau atu i au :—

Hoaina atu taku tapuae  
Ko huaki nuku, ko huaki rangi  
He kiwi, he weka  
Reia te ao  
Ka rarapa he uira  
Tuia, Tuia  
Tuia uta, tuia tai  
Tane poia, Tane mama,  
I nga nukuhau, nukutere,  
Tere ki mua.

Mehemea he whai tangata ka kiia e ia "Tere ki te tangata," a, ka mau. Ka mutu mo tenei, "Hoaina."

(Tera atu te roanga).

# EXPLANATION OF SOME MATTERS REFERRED TO IN THE PAPER, "THE COMING OF TE ARAWA AND TAINUI CANOES FROM HAWAIIKI TO NEW ZEALAND.\*

By TAKAANUI TARAKAWA.

TRANSLATED BY S. PERCY SMITH.

**T**O my friends, the honored members of our Council. I am much indebted to you all, for the diligence displayed in searching out the meaning of certain matters contained in my first paper published in the *Journal*, Vol. II., page 220, etc. I am also obliged to the honored chief of Ngapuhi, whose criticisms are to be seen at pages 38 to 40 of Vol. III. of the *Journal*, which are written in the English language; that is, "Notes on T. Tarakawa's paper," by Hare Hongi, in which the observations are given under different headings.

My honored friends, it is very proper that these matters should be enquired into. I observed what was said in the English language, to

\* See *Journal*, Vol. II., p. 231.

the effect "that the comprehension of these things ceased with the ancestors of old." However, the endeavour will be made to comply with what has been said in your language, being actuated thereto by my strong desire to assist the diligence with which you are searching out the meanings of these things.

#### TE WAHA-O-TE-PARATA.

Firstly, Hare Hongi agrees about this, so far as his knowledge goes; and I have noticed the observations of a certain Pakeha (European) with respect to this first heading of Te Waha-o-te-Parata; he is acquainted with the appearance of Te Waha-o-te-Parata.\* No doubt he is right; he has not only heard of it, but seen it. As for us, we have only heard of it; and this is what we have heard: When the tide flows, and the water returns from within, the tide is full; when it is sucked in, the tide is falling; it is returning inside.†

The following is the *Karakia* used by Ngatoro-i-rangi to withdraw the Arawa (from Te Waho-o-te-Parata). (See the original in the Maori language; some parts are too archaic in form to admit of translation without help from learned members of the Maori race).

#### Hau.

It was Ngatoro-i-rangi who used this word to Tama-o-hoi;‡ with the *tohunga*s of that character similar powers ceased. I will, however describe some other meanings of that word. The *hau* (or medium,§) of a man will succumb to a *Karakia makutu*, or bewitching incantation; but it is necessary that the person to be operated on shall be seen. If the *hau* is taken, the person will die. Sometimes, in the case of one who has gone on before, his footsteps will be seen; his *hau* can be taken therefrom, and he will succumb. Again, if anyone is stricken with some malady, the spittle of the mouth of the invalid is spread on a leaf and taken by the *tohunga* to the *tuaahu*, or altar.|| If the invalid has been bewitched, the man who bewitched him will be brought there (by the power of the *Karakia*), that is, his spirit will. It is a certain fly which appears and goes straight into the *Rua-torino* by the side of the heap (or figure). The wand used by the *tohunga* to drive the fly into the *Rua-torino* is made of *Karamuramu* wood (*Coprosma robusta*); all the time the victim knows nothing of it. The fly (*ngaro-tara*, *Tabanus impar*?) is that which buzzes about in the houses. If its appearance is carefully scanned, it will be seen to be reddish (? metallic hued); it is of considerable size; it never lights on foul matter. When it enters a house its buzz will be heard thus:

\* See Note, p. 88, Vol. III.

† The writer here refers to the belief that when the monster, Parata, exhales his breath, the tide rises; when he inhales it, the tide falls.

‡ Vol. II., p. 218.

§ I cannot find a better word than "medium" in this connection; but it must not be confounded with the modern use of that word as applied to the channel of communication between men and "spirits," in "spiritualistic seances." The *hau* is really, in this case, some portion of the person to be bewitched, or something that he has touched, something into which a portion of his personalty has presumably passed.—S. P. S.

|| The *tuaahu* is translated by "altar," for want of a better word. It is in reality any place made sacred, where the incantations are recited, and usually consists merely of a few sticks stuck in the ground with their tops tied together with flax. There are various kinds, some of which are described later on.—S. P. S.

"*Kopio te whare, kopio ia*;" when it is tired it remains stationery in the air, whilst its wings constantly vibrate. Some tribes give it a different name. In reference to the *Rua-torino*, the *tohunga* proceeds to the *tuaahu*—named, in this case, an Ahupuke—at the side of the water, where he throws off all his clothes, and girds himself with a band of green flax. Standing by the side of the *tuaahu*, he moulds in the earth the form of a man; he makes a head, a body, arms, legs, and fashions the nose and mouth. On its completion, he sticks a spear into the hole by the side of the altar, holding a stone in his hand. The hole is termed a *Rua-torino*, and it is for the spirit to fly into, that is, for the fly which has been mentioned. He then utters his man-killing incantation. As he does so, he strikes the figure of the man which he has formed, and repeats the name of the figure (which is that of the person he desires to kill). It will not be long before he hears the buzzing of the fly as it approaches; it flies straight into the *Rua-torino*, when he dashes down the stone, so that it (the fly) disappears for ever—it will never return (and with it is supposed to die the person bewitched.—S.P.S.). Should it be a man of great *mana* (i.e., superior power of witchcraft, in this case), the spirit—that is, the fly—will not enter the hole. This is the meaning of this name *torino*; it is a hole for the spirit of those bewitched.

I will now relate something about two men of Te Whanau-a-Apanui tribe named Te Wheuki, and Mokai-tuatini. Te Wheuki was returning from his work at the forest, and was famished with hunger; he saw the children of Mokai-tuatini who were eating some food by the side of the path; he stopped and said to them, "Give me some of your food for me to eat." The children replied, "Can't you prepare some for yourself?" The old man said, "Am I not tapu?"\* So Te Wheuki went on, and as he left, spurned† the dust off his foot on to the children; they died that very same hour. In the meantime Mokai-tuatini had become apprehensive‡ about his children, and went to look for them, when he found one quite dead, the breath still held in the other. Mokai-tuatini asked him, "Was there no man that you two saw, an old man?" and (as he said it) the breath ceased, and the child died. He then carried the children home, but would not let any of his tribe see them, or lament over them, nor would he touch food himself. In the meantime the man whose poison (sic) had done the mischief was operating on himself (by incantations) lest he should be overcome by the spells of Mokai-tuatini. In the evening Mokai-tuatini went to his *tuaahu* (or altar)—both of them were *Tohungas* or priests—and set to work to charm the *hau* of Te Wheuki by his *Karakias*, but it was of no use. Four nights he tried to gather in the *hau* of Te Wheuki by means of his poisonous (sic) *Karakias*, but without avail. Perceiving this, he said to his wife, "It must be due to our propinquity that his *hau* will not succumb to my 'gathering in' *Karakia*; we had better remove from this place to Turanga, and try the effect of distance." So he buried his children, and again renewed

\* A *tapu* person, of course could not cook food for himself—it was against all laws of the Maori or indeed of any other Polynesian.—S. P. S.

† *Rehua*, the dust off the foot was spurned off, and with it the *makutu* or bewitchment. It is a word used in *Karakias*; the name of that species of witchcraft is, *Te-mata-kai-huna-ki-te-putahi-nui-o-Rehua*, hence the word *Rehua*.—T. T.

‡ *Pawera*, an admonition or presentiment of evil, a flush, a cold sweat.—S. P. S.

his efforts at the burial, but there was no budging either in the *hau* or the spirit of Te Wheuki. Then Mokai-tuatini and his wife left Tuna-pahore and went to Turanga. The days of the month had not elapsed before the heart of "meddlesome" had completely forgotten his evil deed towards those children, and then the *ngaro*, or fly arrived, and lighted on the fernstalk of Mokai-tuatini, who held a calabash with a lid in his left hand, so he easily guided the fly into it. Altogether there were four flies that entered, and then down went the lid. Three months did not elapse before Te Wheuki, his wife, his daughter, and his son were all dead. The name of this proceeding is, "a gathering in of the *hau*." On receiving the fly, if more than a day elapses, this kind of witchcraft is called a *rua haeroa*, or "long-cut pit." Any one's *hau* could be taken by such methods of the Tohungas of old.

Another method is: If any person arises from his seat, whom it is desired by a Tohunga shall be bewitched—it may be on account of disputes over boundaries of cultivations, or other cause—if his getting up is seen, the Tohunga proceeds to the place and takes the *hau* of the place he was sitting on, and when taken, the work is performed whilst the *hau* is still warm. This is called by the Tohungas, a *kapukapu-tutata*, or "snatching whilst fresh" of the *hau*. It is never long—the same evening—that victim whose *hau* has been taken is stretched out in death.

Now, when my father and I visited the *pa* of the Ngaitai tribe—having been invited by a certain woman of Te Arawa tribe, who was a female relative of my father's, married to one of that tribe—and when the time for departure came, my father's *hau* was taken from where he had been sitting. On going forth from the *pa*, he saw his "man," first on one side then on the other, that is, the god, who warded off evils lest they should affect us.\* My father said to me, "What can be the matter with us, that our god is at work?" When we arrived at our home he was suddenly stricken, there was no doubt about it. Then came a certain Wahu (or Sandwich Islander †) named Joe Abraham—one of the first Wahus to visit this country—so soon as he saw my father, he called out to the people who were sitting gloomily outside the house, "It is witchcraft, his *hau* has been taken by some one!" To which the reply was, "Yes, he has just returned from the *pa* of those people there." However, he recovered; he did not succumb to "meddlesome." It requires a just cause to ensure success with that kind of work. Enough has been said on the subject of this word *hau*.

#### HŌA, HOAĪNA.

With respect to this, the great power and efficacy of the *hoa*, or power to charm,‡ ceased in the times of Ngatoro-i-rangi and Hatupatu.

\* It is a god which discloses danger or safety to parties going to war, he discloses them to those people in whom he dwells. It is such an one that moderated the strength of the sorcery applied to my father. I am aware of the name of that particular god, and I am his dwelling-place now, that is, in the lifetime of my father.—T.T.

† Sandwich Islanders, and generally all Polynesians, are called Wahu by the Maoris. The name is derived from, or is a mispronunciation of Oahu, one of the Sandwich Islands.—S.P.S.

‡ *Hoa*, passive *HoaĪna*, aptly described by Hare Hongi as the "power of mind over matter." By its aid, a flying bird is said to have been killed in its flight, a dry leaf made green, and many other wonderful feats performed. Various forms of *Karakia* or incantations were used for this purpose. To charm, is the best English equivalent I can find.—S.P.S.

It was retained to a much smaller degree by the *Tohunga* Unuahu. My knowledge of it is hear-say, I never saw it; when the Gospel arrived, Unuahu, one of the great *Tohungas* of the Arawa tribe, died. \*

You have all heard, my European friends, of Kurangaituku's chase of Hatupatu, when the latter charmed a certain rock by the side of the path which leads from Waipa near Rotorua to Rotokakahi, all Europeans have seen it. The rock split open and Hatupatu entered. Kurangaituku saw the disappearance into the rock, and when that demon (*tupua*) arrived there, she well knew Hatupatu was within it, for there was no other possible escape for him in the open clear ground there. She scratched the rock with her hands, in her endeavours to get at him, and the marks are to be seen to this day. (It was by the power of his *hoa*, or charms, that Hatupatu caused the rock to open.)

Unuahu once charmed a tree at Mokoia Island, Rotorua; it was a living tree, but it died at once. I have frequently heard, however, from various tribes, that all *Tohungas* understood how to charm a weapon, such as a whale-bone-club, when in pursuit of a man in old times; the weapon was thrown with the words of the charm, and never failed to strike the man. In other cases, the *Tohunga* would charm the footsteps of the man, and he would then be certain to catch him.

There are many different kinds, one for a stone, one for wood, a different one for a weapon, another for the footsteps. In one fight I happened to be, we were in full flight, when I heard one of ours charming his own footsteps in order that he might escape. These are the words of the charm which have been retained by me:—

Charmed be my footsteps  
To charge the earth, to charge the heavens,  
'Tis a kiwi, 'tis a weka.  
Flee like the light,  
Flash like the lighting.  
Pierce, pierce,  
Pierce inland, pierce the seashore,  
Tane, tossed up, Tane be light,  
Tane uplifted,  
By the winds, by flight,  
Fly in front.

If a man was being chased it would be said, "Fly to the man" (in the last line), and he would be caught. This finishes about this word *hoatina*.

(To be continued.)

\* Unuahu, a noted *Tohunga* or Priest who flourished during the first half of this century at Rotorua.—S.P.S.







## NOTES AND QUERIES.

61. Our fellow member, the Rev. D. Macdonald, of Efate, New Hebrides, in a very interesting article on the Efate people, published in the Reports of the Australasian Association for the Advancement of Science, Vol. IV., p. 731, mentions the fact that the Polynesian hero, Maui-tiki-tiki, is known to that people; indeed, he and his grandson Tamakaia were the first men. But what is more interesting is the fact that the Efate people also have the Polynesian story of Tawhaki and Karihi (under the names of Maka-tafaki and Karisibum), who were the children of a heavenly mother, and (as in the Maori story) ascended to heaven after her. It is known that there are settlements of Eastern Polynesians on Efate. It would be a most important thing to ascertain whether these purely Polynesian legends have been derived from the Polynesians settled there, or are they part of the heritage of the Melanesian inhabitants of the island? We hope Mr. Macdonald will take up this line of enquiry; its importance is very great, more so, perhaps, than is generally known. We should much like to know if Tawhaki's wife Hapai, or his grandmother Whaitiri, are also known to the people of Efate?—EDITORS.

62. Anyone who may wish to become possessed of a set of Photographs of the Easter Island tablets, eleven in number, will be put in communication with the owner on applying to the Secretaries.—EDITORS.

63. In the "Notes and Queries"\* of the June number of the *Journal* of the Polynesian Society, Mr. R. E. M. Campbell, quoting Hetaraka Tautahi, says:—

1. When Turi landed at Aotea he found this land quite uninhabited;
2. The Urewera claim that their ancestor Toi was the first man who came to this land, but that this claim was completely silenced by Potangaroa of Ngati-kahungunu;
3. That Toi came to this land in the Aotea Canoe.

Now, Hetaraka is a *tohunga* of note among his people, the Ngarauru; but he is clearly wrong when he makes the above three assertions.

The Upper Whanganui claim that Ruatipua was their ancestor, so far as all claims to land are concerned, and that he was probably of a date preceding that of Turi by some three or four generations. Now, this branch of the Whanganui tribes freely admit that Ruatipua was of the "Tangata Whenua," or original people, and never claim that he came in any canoe; therefore, it cannot be true that Turi found this island uninhabited.

As to the second assertion, the Urewera were not strictly correct in saying that Toi was the first man to colonize this island, for there is every reason to believe that his ancestor, Maui Potiki, lived in the neighbourhood of the East Coast, and that in the days of Toi men were already numerous, not only in the Bay of Plenty, but also between Poverty Bay and northwards.

There can, however, be no doubt on this point, that Toi is the most ancient of all the known Maori ancestors, and that the Ngati-mahanga, of Maraehara, near the East Cape, and the descendants of Ruawaipu, count unbroken descent from him for 30 generations.

As to the third statement, that Toi came in Aotea Canoe, it is well known that when the migration of the six canoes arrived in New Zealand, the crew of Mataatua found the Uri-o-Toi living in the *pa*, Kapu-a-te-rangi; and this migration, in all probability, was previous to the arrival of Aotea.

\* See Note No. 57, Vol. III., p. 110.

It is not stated what argument Potangaroa used to upset the claim of the Urewera; but, whatever it may have been, it is at least certain that they were upsetting their own ancestor, for if the Ngati-kahungunu are not Uri-o-Toi, they are nothing.—W. E. GUDGEON.

64. In the vicinity of the Awatere River near East Cape, there are several names of places said to have been given by the ancestor Paikea on his arrival from Hawaiki. One of these is Te Kawakawa-mai-Tawhiti, a very sacred place indeed; another is Whakarara-nui-mai-Tawhiti, about a mile east of Awatere, on the coast. Close by this last place is Te-one-a-meko-mai-Tawhiti, named, it is said, because Paikea found black sand there resembling that at his home at Hawaiki. Lastly, there is a Pohutukawa tree called Oteko-mai-Tawhiti, which has this peculiarity, that it is the first to bloom of all the Pohutukawa trees on coast.—W. E. GUDGEON. (There is a variety of the Pohutukawa, *Metrosideros*, grows in Tahiti.—EDITORS.)

65. Can any of our members supply information as to the Native names for the Python of the East Indies in any of the old languages. The description of the *matuku*, in the paper in this number of the *Journal*, entitled "The Contest between Fire and Water," seems to point to the *matuku*, as a huge snake, or is it an *orang utan*?—EDITORS.

66. In reference to the name Tawhito, which occurs in the paper on "The Polynesian Sojourn in Fiji" in this number of the *Journal*, the following extract from "Dibble's History of the Sandwich Islands" is interesting. Compare also the reference to Mata-whiti-rangi, in the "Moriories," also published in this number.—EDITORS.

There is a very ancient tradition, dated back in the reign of Owais, the second in genealogy of the Hawaiian chiefs, which may be introduced here, as it seems to bear some trace of a knowledge formerly existing, but since lost, of a superintending power above. The tradition is of a head having been seen in the heavens, which looked out of a cloud and made the following enquiry: "Who among the kings of the earth has behaved well?" The men here below replied: "Kahiko, one of the kings of this lower world was a most worthy personage, a wise man, a priest, and an astrologer, promoting the prosperity of his land, and the best interests of his people." The head again inquired: "What earthly king has been notoriously vicious?" Men responded: "His name is Owais, an impious man, devoid of skill in divination or in war, indifferent to the prosperity of the realms and the happiness of his subjects. His every thought is absorbed in sensual pleasure, and the gratification of his avarice. He exalts himself by trampling on his subjects, whose felicity he of course fails to consult—in a word, he pays no regard to the counsels and example of his excellent father." Then said the voice: "It is no wonder truly that the kingdom is driven to ruin, when he who holds the reins is a champion in crime." Upon this the head disappeared.

We quote the above curious coincidence in tradition, calling attention to the fact that Kahiko (or Tawhito—"the Ancient One") is mentioned in New Zealand legend.

67. We have received a copy of "Sketches of Ancient Maori Life and History," by J. A. Wilson, lately a Judge of the Native Land Court, in which Mr. Wilson gives the result of many years' study of the history of the Maoris and the tribes living here before them, which people he calls Maui-Maoris. We would advise our members to secure a copy of this pamphlet, which is to be obtained from Messrs. Champtaloup & Cooper, Queen Street, Auckland. Mr. Wilson is a strong advocate of the theory that this country was inhabited long before the advent of the "historical canoes" from Hawaiki.—EDITORS.

68. Can our members in Samoa say if the name Wawau-atea is known to any of the learned men of Samoa, as the name of an island or place in that group? Was Manu'a ever known by this name? In an ancient Maori Chant I have recently come across, this name occurs in conjunction with those of Tutuila, Upolu, and Olosenga—which seems from the context to show that Wawau-atea was in the same group. Was Vavao, of the Tonga Group, ever known by that name?—S. PERCY SMITH.

We regret to record the death of another of our members, in the person of Hone Mohi Tawhai, chief of the Mahurehure *hapu* of Ngapuhi, who died on the 31st July, 1894, after a protracted illness. He is a great loss to the Society, for he was a strong believer in its work, and had undertaken to write a history of Hongi's wars for us, when overtaken by the illness which finally carried him off. Hone was at one time a Member of the House of Representatives, and was always known for his upright character and persistent advocacy of all that tended to the advance of his people. He was one of the most learned men left in the North of New Zealand.—EDITORS.

# JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

## THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

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No. 3. — SEPTEMBER, 1894. — Vol. III.

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### PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington on the 11th August, 1894.

The following new Members were elected :—205, Martin Chapman, Wellington.  
206, John Tinline, Nelson.

Papers received :—*Ke Hale o Keawe*, Professor W. D. Alexander. *The Birth of New Lands*, Miss Teuira Henry.

Books received :—226, 227, 228, *Bulletin de la Société d'anthropologie*, de Paris, November and December, 1893, January, 1894. 229, *Memoires*, of the same, Vol. III., No. 6. 230, 231, *Comptes rendus, de la Société de Géographie*, Nos. 7, 8, 9, 10, 1893. 232, *Journal of the R. G. Society*, Vol. III., No. 6. 234, 235, *Revue Mensuelle de l'école d'anthropologie*, de Paris, May and June, 1894. 236, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Vol. XXIV.-2. 237, *Journal of the Royal Colonial Institute*, June, 1894. 238, *On the Morong, a relic of pre-marriage communism*, by S. E. Peel. 239, *Fading Histories*, by the same. 240, *Journal*, Asiatic Society of Bengal, Vol. LXII., part 1. 241, 242, 243, *Annales de les Facultés des Sciences de Marseilles*, Vol. I., II., III. 244, *Theses*, of the same, 1892.

<b>MANUMINU</b> ...	... Lassitude.		
<b>MANUPATU</b> ...	... A scorpion.		
<b>MAOAKE</b> ...	... The east wind.		
<b>MAOHI</b> ...	... Indigenous.		
<b>MAORI</b> ...	... Indigenous; precise; exact; sure; safe; perfect.		
<b>MAORO-TAKAKE</b> ...	... Far off; distant.		
<b>MAOTA</b> ...	... A society; a party; in a crowd; a flock; a war-party.		
<b>MAOTIRA</b> ...	... Except; excepting.		
<b>MAPUNAPUNA</b> ...	... To boil; to simmer.		
<b>MAPE</b> ...	... A chestnut.		
<b>MAPEMAPE</b> ...	... Vigilant.		
<b>MARAE</b> ...	... A temple.		
<b>MARAGA</b> ...	... Easy to be handled; tractable.		
<b>MARAKERAKE</b> ...	... Afflicted; disconsolate.		
<b>MARAKO</b> ...	... Brightness (of a flame). Lucid. To grub up.		
<b>Marakorako</b> ...	... Light (not dark). Light. Splendour.		
<b>MARAKOROA</b> ...	... Easily seen.		
<b>MARAMARA</b> ...	... A portion; a fragment.		
<b>Haka-Maramara</b> ...	... To divide into fragments or portions.		
<b>MARAMARA-HURU</b> ...	... To curl one's hair.		
<b>Maramarama</b> ...	... Remains; debris. Intelligent.		
<b>MARAMARAREKO</b> ...	... A proverb.		
<b>MARARA</b> ...	... A flying fish.		
<b>MARARI</b> ...	... To grub up.		
<b>MARAU</b> ...	... To say, to speak. Speech. To efface, to expunge.		
<b>MARE</b> ...	... A cold (catarrh).		
<b>MAREAREA</b> ...	... Yellowish.		
<b>MAREI</b> ...	... To lace up. A tie. A snare. A trap.		
<b>Haka-Marei</b> ...	... To ensnare.		
<b>MARERERE</b> ...	... To pass on, as legend.		
<b>MAREVA</b> ...	... Naked.		
<b>MARIGI</b> ...	... To suppurate.		
<b>MARIHINI</b> ...	... A guest. A host, landlord.		
<b>MARIMO</b> ...	... To undulate; to wave.		
<b>MARINO</b> ...	... A calm sea.		
<b>Haka-Marino</b> ...	... To calm; to allay.		
<b>Marinorino</b> ...	... Lustre. Glossy.		
<b>MARIRI</b> ...	... To gallop; to run.		
<b>Faka-MARIRO</b> ...	... Superstition.		
<b>MARITE</b> ...	... To sink; to fall.		
<b>MARO</b> ...	... The head.		
<b>MARO</b> ...	... Sharp; hard; rough. Stubborn; perverse; an arguer; a reasoner. To discuss; to debate.		
<b>COMPARE</b>			
		<i>Manumanu</i> , an insect; <i>patu</i> , to kill.	
		Tahitian <i>maoae</i> , the N.E. trade wind.	
		See <i>Maori</i> .	
		Hawaiian <i>maoli</i> , indigenous; native.	
		Mangarevan <i>maori</i> , native.	
		<i>Mamao</i> , distant; <i>takake</i> , to separate.	
		<i>Maori otira</i> , but; but indeed.	
		Maori <i>mapunapuna</i> , bubbling up;	
		<i>puna</i> , a spring. Hawaiian <i>mapuna</i> , boiling up.	
		Tahitian <i>mape</i> , the chestnut.	
		Maori <i>napenape</i> , quick; speedy.	
		Tahitian <i>napenape</i> , vigilant.	
		Mangaian <i>narae</i> , a sacred enclosure.	
		Mangarevan <i>marae</i> , sacrifice.	
		Hawaiian <i>malana</i> , to be pulled up easily; loose, as a root. Tahitian <i>maraa</i> , manageable.	
		Maori <i>marakerake</i> , bald; bare. Marquesan <i>maakeake</i> , a desert place.	
		Hawaiian <i>malaloa</i> , twilight. Tahitian <i>mararao</i> , break of day.	
		Mangarevan <i>rako</i> , to bleach.	
		Maori <i>marikoriko</i> , to glimmer.	
		See <i>marako</i> and <i>roa</i> .	
		Kamara, a piece, particle.	
		Maori <i>maramara</i> , a chip; a splinter.	
		Tongan <i>malamala</i> , chips of wood.	
		See <i>maramara</i> and <i>huru</i> .	
		See <i>maramara</i> and <i>reko</i> .	
		Maori <i>maroro</i> , the flying fish. Samoan <i>malolo</i> , <i>ibid</i> . Tahitian <i>marara</i> , <i>ibid</i> .	
		<i>Rauti</i> , to harangue; <i>parau</i> , to speak;	
		<i>Maro</i> , to discuss. Tongan <i>malau</i> , noisy, uproarious; <i>balau</i> , a babler. Tahitian <i>parau</i> , to speak.	
		Maori <i>mare</i> , a cough. Samoan <i>male</i> , a chief's cough, &c.	
		Samoan <i>lega</i> , turmeric; the yolk of egg. Hawaiian <i>lena</i> , a yellow colouring matter.	
		Tahitian <i>marei</i> , a snare.	
		Hawaiian <i>malele</i> , to distribute, as food. Mangarevan <i>marere</i> , to fall, little by little.	
		Samoan <i>maligi</i> , to pour out tears.	
		Maori <i>maringi</i> , to be spilled.	
		Hawaiian <i>malihini</i> , a stranger;	
		Marquesan <i>manihiti</i> , a stranger;	
		Maori <i>manuhiri</i> , a visitor.	
		<i>Marino</i> , a calm sea; <i>ripo</i> , to wave.	
		Maori <i>marino</i> , calm. Hawaiian <i>malino</i> , calm.	
		Samoan <i>malili</i> , to drop, as fruits.	
		Samoan <i>malo</i> , the government.	
		Tongan <i>malo</i> , a winner at games.	
		See <i>Marau</i> . Maori <i>maro</i> , hard, stubborn. Mangaian <i>maro</i> , dry, hard.	

## COMPARE

Marohaga ...	...	To dispute.	
MAROMA ...	...	A ravine.	
MAROREKO ...	...	To dispute.	See <i>maro</i> and <i>reko</i> .
Haka-MARU ...	...	To shadow. To modify; to relieve; to ease. To temper; to allay. To soften; to grow milder.	Maori <i>maru</i> , shaded, sheltered; <i>whaka-maru</i> , calm. Samoan <i>maka</i> , a shade, &c. See <i>meru</i> .
MARUHI ...	...	To recover one's senses.	Hawaiian <i>maluhi</i> , dull, drowsy; Tahitian <i>ruki</i> , sleepy; Maori <i>ruki</i> , weak, exhausted.
MATA ...	...	The air, the appearance of a person.	Matakarakara, haughty. Maori <i>mata</i> , the face; Mangarevan <i>mata</i> , personal appearance.
MATAGI ...	...	The air, atmosphere. A breeze. <i>Matagi viru</i> , a fair wind.	Maori <i>matangi</i> , the wind; Tongan <i>matagi</i> , the wind, &c.
MATAGI-TAVARE ...	...	A squall, a gust.	See <i>matagi</i> . Rarotongan <i>tavare</i> , to deceive; Maori <i>tavare</i> to dupe.
MATAHIAPU ...	...	The first-born.	Hawaiian <i>makahiapo</i> , the first-born child; Tahitian <i>matuhiapo</i> , the first-born child.
MATA-KARAKARA ...	...	Haughty.	See <i>mata</i> and <i>karakara</i> .
MATAKATAKA ...	...	Doleful.	
MATAKE ...	...	Unknown.	See <i>mata</i> and <i>ke</i> .
MATAKEINAGA ...	...	A district; a village.	See <i>Keinaga</i> .
MATAKI ...	...	Confusion; confused. Shame; shame-faced. To redden.	Maori <i>mataki</i> , to inspect; Hawaiian <i>makai</i> to look at closely, to spy out; Tongan <i>mataki</i> , a spy, a traitor.
Faka-Mataki ...	...	To make ashamed.	
Matakitaki ...	...	A visit; to visit. To frequent.	See <i>mataki</i> and <i>haere</i> .
MATAKIMATAKI-HAERE ...	...	To travel over; to survey.	Maori <i>matakite</i> , one who predicts; Rarotongan <i>matakite</i> , watchful.
MATAKITE ...	...	To be on one's guard.	See <i>mata</i> and <i>kite</i> .
MATAKU ...	...	Anguish; a pang. To fear, to dread. Fright. To strike chill; cold.	Maori <i>mataku</i> , to fear; Samoan <i>mata'u</i> , to be afraid, &c.
Matakutaku ...	...	Formidable, redoubtable, dangerous. Umbrageous.	
Haka-Matakutaku ...	...	To dissuade. To frighten, to alarm.	
Faka-Matakutaku ...	...	To frighten.	
MATAKUTAKUKORE ...	...	Fearless.	See <i>mataku</i> and <i>kore</i> .
MATAMATA ...	...	Adolescent.	Samoan <i>matamata</i> , with large meshes (said of a net).
MATAMATAEA ...	...	Hilarity; to amuse.	
Faka-Matamataea ...	...	To amuse oneself.	
MATAMATAMATAEA ...	...	To cheer up.	
Haka-MATAMATAMATA ...	...	To amuse, to recreate.	
MATAPO ...	...	Blind.	Maori <i>matapo</i> , blind; Marquesan <i>matapo</i> , blind. See <i>mata</i> and <i>po</i> .
Haka-MATARATARA ...	...	To loosen; to slacken.	Maori <i>matara</i> , untied, untwisted; Samoan <i>matula</i> , to be untied.
MATARO ...	...	Customary; vulgar; common.	Tahitian <i>mataro</i> , to be used or accustomed to a thing.
MATAU ...	...	Customary; to use oneself to a thing.	Maori <i>matau</i> , to know, to understand; Mangarevan <i>matau</i> , skilled in.
Haka-Matau ...	...	To use; to accustom.	
MATAU ...	...	A fish-hook.	Maori <i>matau</i> , a fish-hook; Hawaiian <i>makau</i> , a fish-hook.
MATE ...	...	Dead; to die.	Maori <i>mate</i> , dead, death; Samoan <i>mate</i> , dead, &c., &c.
Haka-Mate ...	...	To put to death.	
MATIE ...	...	Couch-grass.	Tahitian <i>matie</i> , the name of a matted grass; Maori <i>matihetihe</i> , a sea-side plant resembling coarse wheat.
MATIRO ...	...	To lend; to give; to beg; to solicit. To fawn upon; adulation; to flatter.	Maori <i>matiro</i> , to beg for food; Hawaiian <i>makilo</i> , to beg.
MATIROHE ...	...	Not bearing fruit (said of the coco-nut palm).	See <i>matiro</i> , to give, and <i>he</i> , false.
MATOHATOHA ...	...	Honest; loyal.	Tongan <i>matofa</i> , marked out, beaten as a path.
MATOU ...	...	We; us.	Maori <i>matou</i> , we; Marquesan <i>matou</i> , we.

## COMPARE

<b>haka-MATUATUA</b> ...	To be vain; conceited; proud; puffed up.	Maori <i>matuatua</i> , important, large; Hawaiian <i>makua</i> , a benefactor, to honour.
<b>MATUPUTUPU</b> ...	Sweet; agreeable; pleasant.	
<b>MAU</b> ...	Solid; stable.	<i>Meamau</i> , sure, safe; <i>tamau</i> , constant; Maori <i>mau</i> , fixed, lasting; Hawaiian <i>mau</i> , to endure, &c.
<b>haka-Mau</b> ...	Thread. To join. To assure.	
<b>Faka-Mau</b> ...	To sustain.	
<b>MAUKU</b> ...	A rush ( <i>juncus</i> ).	Hawaiian <i>mauu</i> , green herbs, rushes, &c.; Samoan <i>ma'u'u</i> , grass, weeds, &c.
<b>MAURAGA-KORE</b> ...	Without foundation.	See <i>mau</i> and <i>kore</i> .
<b>MAURAURA</b> ...	A glimmer; to glimmer.	Maori <i>ura</i> , to glow, as dawn; Hawaiian <i>ula</i> , red, &c. See <i>kurakura</i> .
<b>MAURI</b> ...	The soul; the mind.	Maori <i>mauri</i> , the heart, life; Samoan <i>mauli</i> , the heart.
<b>haka-MAURUURU</b> ...	Obliging; kind.	<i>Mouru</i> , emollient; Maori <i>mauru</i> , to abate; Tahitian <i>mauruuru</i> , pleasing.
<b>MAUTENI</b> ...	A gourd; a pumpkin.	
<b>MAYAE</b> ...	Split; cloven.	Samoan <i>mavae</i> , split, cleft; Tongan <i>mavae</i> , to separate. See <i>vavae</i> .
<b>haka-MAVIKU</b> ...	To burn oneself with a hot stone.	<i>Viku</i> , combustion.
<b>ME</b> ...	From, since, with.	Maori <i>me</i> , with; Marquesan <i>me</i> , with.
<b>MEA</b> ...	A thing; an object.	Maori <i>mea</i> , a thing; to do. Tongan <i>mea</i> , things in general.
<b>MEA-KOIKOI</b> ...	Easily.	See <i>mea</i> and <i>koikoi</i> .
<b>MEAMAU</b> ...	Sure; safe.	See <i>mea</i> and <i>mau</i> .
<b>MEHARA</b> ...	Idea; notion; humour; disposition; sense. To remember.	See <i>mahara</i> , reason; to reason.
<b>haka-Mehara</b> ...	To call to memory. Imagination.	
<b>MEHARAKORE</b> ...	Casual; fortuitous.	See <i>mahara</i> and <i>kore</i> .
<b>MEHETUE</b> ...	To sneeze.	
<b>MEIKA</b> ...	A banana. <i>Turei meika</i> , a banana tree.	Hawaiian <i>maia</i> , the banana. Tahitian <i>meia</i> , the banana.
<b>MEMU</b> ...	Blunt, dull.	Hawaiian <i>meumeu</i> , to be blunt. Tahitian <i>memu</i> , blunt, as a tool.
<b>MENEMENE</b> ...	Round.	<i>Komenemene</i> , to roll. Hawaiian <i>menemene</i> , to curl up. Tahitian <i>mene</i> , round.
<b>haka-MENEME</b> ...	( <i>Rakau haka-meneme</i> ) timber rounded off.	See <i>menemene</i> .
<b>haka-MERE</b> ...	To depreciate.	Tongan <i>mele</i> , a defect, a blemish; <i>faka-mele</i> , to injure. Samoan <i>mele</i> , to reject.
<b>MERU</b> ...	To soften; to grow tender.	Hawaiian <i>melu</i> , soft as fish long caught. Samoan <i>malu</i> , soft.
<b>METUA-HOGAVAI</b> ...	A father-in-law.	Tahitian <i>metua-hoovai</i> , a father-in-law. Maori <i>matua</i> , a parent; <i>hungawai</i> , a father-in-law. Rarotongian <i>metua</i> , a parent. See <i>hogavai</i> .
<b>MIA-TAKAU</b> ...	( <i>E mia takau</i> ) twenty.	
<b>MIGOMIGO</b> ...	Wrinkled.	Maori <i>mingo</i> , curly. Marquesan <i>mitkomiko</i> , a wrinkle. Mangarevan <i>nigomigo</i> , wrinkled. See <i>haka-miomio</i> .
<b>Faka-Migomigo</b> ...	Leaven.	
<b>MIHA</b> ...	( <i>E miha</i> ) five.	
<b>MIHARA</b> ...	To regret; to rue; to repent.	<i>Mihi</i> , to regret.
<b>MIHI</b> ...	To regret.	Maori <i>mihi</i> , to sigh for. Hawaiian <i>mihi</i> , to feel regret.
<b>MIKAU</b> ...	Hoof; the shoe of an animal. A nail; a talon.	<i>Mitikau</i> , a nail, claw, hoof; <i>maikao</i> , a nail, claw, hoof. Maori <i>mikau</i> , the finger nails or toe nails.
<b>MIKI</b> ...	To shrink.	Samoan <i>migi</i> , curly; <i>migimigi</i> , dry coco-nut husks, so called because they curl up.
<b>MIKIMIKI</b> ...	An adversary.	Tahitian <i>miimii</i> , to grudge; displeasure.
<b>MIKOE</b> ...	An abscess.	

			COMPARE
MIKU ... ..	...	To mend; to repair.	Maori <i>mimi</i> , to urinate. Samoan <i>mimi</i> , to urinate, &c.
MIMI ... ..	...	Urine; to urinate.	Maori <i>minamina</i> , to long for. Hawaiian <i>minamina</i> , precious, much desired.
MINAMINA ... ..	...	Urgent; pressing.	Tahitian <i>mimio</i> , wrinkled as cloth. See <i>migonigo</i> .
Haka-MIOMIO ... ..	...	To form plaits or folds.	<i>Piripiri</i> , resin. Maori <i>mirimiri</i> , to smear.
MIRI ... ..	...	To gum. The herb "sweet basil."	Maori <i>miro</i> , to spin; to twist; a thread. Hawaiian <i>miro</i> , to twist into a rope.
MIRO ... ..	...	To rope.	Marquesan <i>mio</i> , rosewood. Samoan <i>miro</i> , the name of a tree ( <i>Thespesia populnea</i> .)
MIRO ... ..	...	Rosewood.	<i>Maikao</i> and <i>maikau</i> , a claw. See <i>mikau</i> .
MITIKAO ... ..	...	A hoof; the shoe of an animal.	Maori <i>mitti</i> , to lick. Hawaiian <i>miki</i> , to lick.
MITIKAU ... ..	...	A hoof; the shoe of an animal.	
MITIMITI ... ..	...	To lap; to lick up.	
MITO ... ..	...	Cautious; discreet; prudence. To keep in shore. To keep out of the way. To challenge.	
Haka-Mito ... ..	...	To go before; to precede.	
MOA ... ..	...	The domestic fowl ( <i>gallus</i> )	Samoan <i>moa</i> , the domestic fowl. Tongan <i>moa</i> , the domestic fowl, &c.
MOANA-TAKEREKE ... ..	...	Blue.	Maori and Tongan <i>moana</i> , the ocean. Samoan <i>moana</i> , deep blue.
MOE ... ..	...	To sleep.	<i>Kitemoemoe</i> , to know imperfectly. Maori <i>moe</i> , to sleep. Hawaiian <i>moe</i> , to sleep, &c.
Moehega ... ..	...	A bed.	See <i>moe</i> .
MOEHOKI ... ..	...	A board; a plank.	See <i>moe</i> and <i>kanaenae</i> .
MOEKANAENAE ... ..	...	Sleepless.	
MOHE ... ..	...	To envy.	Tahitian <i>mohimohi</i> , to be dazzled.
MOHIMOHU ... ..	...	To dazzle.	<i>Vahine</i> , a wife. Maori <i>hine</i> , a girl; <i>tamahine</i> , a daughter. Tahitian <i>mahine</i> , a daughter.
MOHINE ... ..	...	A wife.	
Faka-MOIMOI ... ..	...	To deface; to disfigure.	
MOKA ... ..	...	Defence.	
MOKAMOKA ... ..	...	( <i>Yeo mokamoka</i> ) Copper.	Marquesan <i>momoke</i> , savage, fierce.
MOKAMOKA-PIRU ... ..	...	Gold.	Maori <i>mokeke</i> , shrewd, cunning.
MOKE ... ..	...	Covetous; greedy.	See <i>moke</i> and <i>hinagaro</i> .
MOKE-HINAGARO ... ..	...	Angry; passion.	See <i>mokerokero</i> .
MOKE-MOKENOA ... ..	...	Covetous; greedy.	Tahitian <i>moeorou</i> , having strong desire.
MOKEROKERO ... ..	...	Lively desire.	Maori <i>moko</i> , a lizard. Hawaiian <i>moo</i> , a lizard, &c.
MOKO ... ..	...	A lizard.	
MOKOAHIA ... ..	...	A crevice; a chink.	Maori <i>mokopuna</i> , a grandchild.
MOKOKI ... ..	...	Wood. <i>Mokoki ketaketa</i> , hard wood.	Mangaian <i>mokopuna</i> , a grandson, &c.
MOKOPUNA ... ..	...	Grandson.	See <i>Mauku</i> .
MOKU ... ..	...	A herb; herbage; grass.	Hawaiian <i>mo</i> , to break. Tongan <i>momo</i> , broken up; crumbled.
MOMO ... ..	...	A particle; an atom.	Maori <i>momohanga</i> , a remnant.
Haka-Momo ... ..	...	To divide into portions.	
MOMOAO ... ..	...	A slight breeze.	
Momoka ... ..	...	Economy. <i>Tagata momoka</i> , a steward; a housekeeper.	
Haka-MOMOKA ... ..	...	To betroth.	Hawaiian <i>momoa</i> , to act as the friend of one. Tahitian <i>momoa</i> , to espouse; to make sacred; <i>mo'a</i> , sacred.
Faka-Momoka ... ..	...	To keep, to preserve.	Maori <i>momona</i> , fat; rich. Marquesan <i>momona</i> , delicious; good to taste.
MOMONA ... ..	...	Odour; savour.	

			COMPARE
Haka-MOMOUKA	...	A jewel; a trinket.	
MONO ... ..	...	To substitute; to supply the place of. To succeed; follow. Representative.	<i>Kamono</i> , to replace. Tongan <i>mono-mono</i> , to mend; to patch. Tahitian <i>mono</i> , to substitute or fill up vacancies. Maori <i>mono</i> , to plug up.
MONO ... ..	...	A calabash.	Tongan <i>mono</i> , to fill; Tahitian <i>mono</i> , to stop from running, as a liquid.
MONOGI ... ..	...	Perfume; perfumed oil.	Tahitian <i>monoi</i> , sweet scented oil. Samoan <i>manogi</i> , odoriferous. Tongan <i>manogi</i> , odoriferous. Tahitian <i>moorá</i> , the wild duck.
MOORA ... ..	...	A duck.	
MORAI ... ..	...	A plug; to stop up.	
MORE ... ..	...	Breath; wind.	Tahitian <i>morehu</i> , the name of a wind.
MOREAREA ... ..	...	Isolated.	Maori <i>morearea</i> , lonely, dreary. Tongan <i>molega</i> , the place or cause of being lost.
WOREMORE ... ..	...	Smooth, level. Without hair on the body. Polished. Sincere.	<i>Tamoremore</i> , level. Maori <i>moremore</i> , to make bald or bare; Samoan <i>mole</i> , to be smooth.
WORI ... ..	...	Oil (for burning).	Tahitian <i>mori</i> , coco-nut oil; Samoan <i>moli</i> , coco-nut oil.
Haka-MORIGA ... ..	...	Religious.	Maori <i>morina</i> , to remove <i>tapu</i> from crops; Hawaiian <i>molía</i> , to bless or curse; to pray for. See <i>hamorihaga</i> .
MORIPAPUA ... ..	...	A candle.	See <i>mori</i> .
MORIRE ... ..	...	A woman. A wife. Female (of man).	<i>Mohine</i> , a wife.
MORIRE ... ..	...	To bleed. To let blood.	
MOTAUTAU ... ..	...	An ambush; a snare. To ambush.	<i>Titautau</i> , to lay in wait for.
MOTE ... ..	...	A branch, a twig.	
MOTIKAHAGA ... ..	...	An attack.	
MOTO ... ..	...	The fist. A blow.	Maori <i>moto</i> , to strike with the fist; Hawaiian <i>moko</i> , a blow with the fist, &c.
MOTORO ... ..	...	To prostitute. Adultery. Immodest; indecent.	Mangaian <i>motoro</i> , to approach a woman lustfully; Maori <i>matoro</i> , to woo.
MOTU ... ..	...	An island.	<i>Tuamotu</i> , an archipelago. Maori <i>motu</i> , an island; severed. Hawaiian <i>moku</i> , to cut off.
Motuga ... ..	...	A boundary; demarcation. <i>Tagata motuga</i> , an inhabitant of the borders.	
MOTUAGA-KAIGA ... ..	...	To set landmarks	See <i>motu</i> and <i>kaiga</i> .
MOURU ... ..	...	Lenitive; emollient.	See <i>haka-maururu</i> , obliging, kind.
MUA ... ..	...	( <i>Ki mua</i> ) Before; in front. <i>O mua</i> , elder, senior. <i>Na mua</i> , at first.	<i>Namua</i> , first. Maori <i>mua</i> , the front; before. Rarotongan <i>mua</i> , foremost, before, &c.
MUAVAKA ... ..	...	The fore-part of a canoe; the prow.	See <i>mua</i> and <i>vaka</i> .
MUHIMUHI ... ..	...	Dumb; to murmur.	<i>Muhumuhi</i> , a confused noise.
MUHUMUHU ... ..	...	A confused noise.	<i>Tamumu</i> , to rustle; Maori <i>mumu</i> , a gentle noise; to murmur. Hawaiian <i>mumu</i> , to hum; to be silent; <i>mumuhu</i> , to be many; to sound as the voice of a crowd.
MUKI ... ..	...	To prophecy; to augur. To perform incantations.	Hawaiian <i>muki</i> , to help, to whisper as an enchanter.
MUKI-KA ... ..	...	Witchcraft.	
MUKI-MUTAMUTA ... ..	...	A magician.	<i>Mutamuta</i> , to mutter, and <i>muki</i> .
MUKO ... ..	...	The heart of a coco-nut tree.	Hawaiian <i>muo</i> , a bud, to open as a leaf; Tahitian <i>muoo</i> , taro shoots used for planting.
MUKOKOHATA ... ..	...	A slip; a cutting of a plant.	See <i>muko</i> .
MUKOKORO ... ..	...	A cold; catarrh.	
MUMUHU ... ..	...	To break growling, as the sea.	<i>Komumu</i> , to whisper.
MUMUTAKINA ... ..	...	Humming; buzzing.	See <i>muhumuhi</i> .
MUNA ... ..	...	A cutaneous disorder.	Maori <i>muna</i> , ringworm; Tahitian <i>munaa</i> , the name of a cutaneous disease.



## COMPARE

MUNAKE ...	...	...	Last; ulterior.	
MUNONI ...	...	...	Insolent; impudent.	
MURE ...	...	...	Brief; compact.	Tahitian <i>mure</i> , short; to cease.
MURI ...	...	...	Behind. The rear. <i>I muri ake</i> after. Since. <i>I muri ke</i> , or <i>i muri ata</i> , hereafter. <i>Komuri</i> , back-part, rear. <i>A muri ake</i> , henceforth.	Maori <i>muri</i> , the rear; behind. Samoan <i>mulu</i> , the end, the hind-part.
Muriga ...	...	...	Effect. Performance. <i>Ki te muriga</i> , finally.	
MURIMURI ...	...	...	( <i>Ua murimuri</i> ) to challenge.	
MURIFAGA ...	...	...	South-west.	
MUTAGAIHO ...	...	...	First. Before. Formerly.	See <i>mutaiho</i> .
MUTAIHO ...	...	...	Of old; ancient; former.	Tahitian <i>mutaaiho</i> , formerly; anciently.
MUTAMUTA ...	...	...	To mutter.	Tahitian <i>mutamuta</i> , to mutter.
MUTOI ...	...	...	A defence. A keeper.	

## N.

NA ...	...	...	The plural article "the."	Maori <i>nga</i> , the plural "the." Hawaiian <i>na</i> , plural "the," &c.
NA ...	...	...	Of; belonging to.	Hawaiian <i>na</i> of, for, or belonging to. Mangarevan <i>na</i> , by, of, belonging to.
NAE ...	...	...	Liquid.	
Faka-Nae ...	...	...	To melt; to dissolve. To boast.	
NAFEA ...	...	...	( <i>Na fea</i> ) how? In what manner.	<i>Tehea</i> , where; <i>mafea</i> , how? Maori <i>whēa</i> , where? Samoan <i>ana-fea</i> , when? (past). <i>Nanao</i> , to write.
NAHONAHO ...	...	...	To be well-arranged; in order.	
Faka-Naho ...	...	...	To dispose; to order.	
NAKI ...	...	...	Hurry; haste.	
Nakinaki ...	...	...	To give up. To addict oneself. Greedy. Eager. Hurry. Haste.	Maori <i>nanakia</i> , outrageous, fierce; Hawaiian <i>nainai</i> , sour, crabbed, evilly-disposed; Samoan <i>nainai</i> , to select beforehand.
NAKINOA ...	...	...	Fiercy; hasty. To be eager; earnest.	See <i>naki</i> and <i>noa</i> .
NAKO ...	...	...	Like that. Thus. (See <i>nanako</i> .)	Samoan <i>na'o</i> , only.
NANAKO ...	...	...	Striped; streaked. To tattoo; tattooing; a square of cloth.	See <i>nanao</i> ; Tahitian <i>naonao</i> , adorned; embellished; painted.
Faka-Nako ...	...	...	Ambitious; to be ambitious.	
Nakonako ...	...	...	A spot; a stain; to spot. To patch; to piece.	
Faka-Nakonako ...	...	...	Variegated. Striped. To spot; to sully.	
Haka-Nakonako ...	...	...	To colour. Dyed. Variegated. To spot; to sully. To take alarm.	
NAKU ...	...	...	Your. Mine; my.	Also <i>noku</i> . Maori <i>naku</i> , mine; Hawaiian <i>na'u</i> , mine.
NAKUANEI ...	...	...	To-day (present).	<i>Akunei</i> , to-day; <i>akuanei</i> , presently.
NAKUANEI-AKENEI ...	...	...	To-day (past).	
NAMU ...	...	...	A mosquito.	Samoan <i>namu</i> , a mosquito; Maori <i>namu</i> , a sand-fly; Tongan <i>namu</i> , mosquito.
Faka-Namunamua ...	...	...	To infest.	
NAMUA ...	...	...	( <i>Na mua</i> ) first.	See <i>mua</i> .
NAMUNAMU ...	...	...	A disagreeable smell or taste.	Tongan <i>namu</i> , to smell; <i>namua</i> , bad in smell.
NANA ...	...	...	To grow; to spring up. To accrue. To issue.	Maori <i>nana</i> , to nurse; Samoan <i>na</i> , to pacify, as a child.
Haka-Nana ...	...	...	To protract; to prolong time.	Samoan <i>nana</i> , to urge a request; Futuna <i>nana</i> , doubtful, irresolute.
Nanahaga ...	...	...	Stature. Progress.	
NANA ...	...	...	His; belonging to him or her.	Maori <i>nana</i> , his; Tahitian <i>nana</i> , his.
NANA ...	...	...	To push; to shove.	Tahitian <i>nana</i> , a flock or herd; a gang of men. Samoan <i>nana</i> , a swarm of soldier crabs.

## COMPARE

ʔaka-NANA ...	...	To increase. To vivify, to quicken. To produce. To raise up; to create.	
ʔaka-Nanahaga ...	...	To lay a foundation; to build.	
ʔANAKIRO ...	...	Lean; thin. Piteous.	See <i>nana</i> and <i>kiro</i> .
ʔANAO ...	...	To insert the hand. To write.	<i>Tinao</i> , to put the hand in. See <i>nanako</i> .
ʔANATUPU ...	...	A first-cousin.	See <i>nana</i> and <i>tupu</i> .
ʔANE ...	...	To grow; to grow up.	See <i>nana</i> .
ʔanenane ...	...	To grow quickly.	
ʔANEA ...	...	Enough; satisfying.	
ʔaka-Nanea ...	...	To multiply.	Maori <i>nanea</i> , copious, satisfying; Tahitian <i>nanea</i> , capacious, producing or containing much.
ʔAONAO ...	...	Distant.	<i>Anoano</i> , at a distance; Maori <i>whakanao</i> , to appear like a speck in the distance. ( <i>Naonao</i> , a midge.)
ʔAPE ...	...	To weave. A tress, a plait.	Maori <i>nape</i> , to weave; Tongan <i>nabe</i> , one method of making sinnet.
ʔAPEHIA ...	...	( <i>Huruhuru napehia</i> ) a plait of hair.	
ʔATI ...	...	A plaster; a salve.	
ʔATO ...	...	Ungovernable passion.	
ʔaka-NAU ...	...	Ambition; to be ambitious.	
ʔAUE ...	...	Fat; grease.	See <i>nave</i> .
ʔAVE ...	...	Oil from the coco-nut.	
ʔAVENAVE ...	...	Voluptuous. Delight. Deliciousness. Sweet, agreeable; pleasant. Living; profit.	Mangaian <i>nanave</i> , to be delighted; Tahitian <i>nave</i> , to be pleased or delighted.
Faka-Navenave ...	...	To improve; to better. To mend. Amendment.	
NEFA ...	...	A knot in wood. The trunk; the body; a stem. Pursy, short of breath. A branch, a division.	
NEGANEGA ...	...	Prosperous; flourishing.	Tahitian <i>neanea</i> , that which is abundant (applied to property); Tongan <i>nekaneka</i> , joy, rejoicing. (Maori <i>rekareka</i> .)
NEI ...	...	Here.	See <i>nakuanei</i> . Samoan <i>nei</i> , this; Hawaiian <i>nei</i> , this place.
NEKE ...	...	To creep. To paddle; to row. <i>Neke-atu</i> , to change out of place.	Maori <i>neke</i> , to move Hawaiian <i>nee</i> , to hitch along, &c.
Neneke ...	...	To oppress.	<i>Neneke</i> , to press.
NEKI ...	...	( <i>Mea-neki</i> ) cooked; done.	
NEKI ...	...	Fire.	
NEKINEKI ...	...	To compress. To mass, as troops.	<i>Neneke</i> , to oppress. Hawaiian <i>nei-nei</i> , to shrink, to contract; Tahitian <i>nenei</i> , to squeeze, to press.
ʔeneki ...	...	Dejected; depressed. To press; to twist; to wring; to squeeze.	
ʔEKIGA ...	...	A hearth; a hearthstone.	
ʔENA ...	...	Bent. Strained; stiff.	Tahitian <i>nena</i> , stretched tight, as a garment.
ʔaka-Nenanena ...	...	To bend; to strain.	
ʔIGANIGA ...	...	Mire; mud; muddy.	
ʔIHO ...	...	A tooth; teeth.	<i>Kotoreniho</i> , to show the teeth. Maori <i>niho</i> , a tooth; Samoan <i>nifo</i> , a tooth, &c.
ʔIMO ...	...	The heart of a tree. Secret. To conceal; to hide. To embezzle.	<i>Rekonimo</i> , secret. Samoan <i>nimo</i> , to be out of sight, forgotten.
ʔimohageraga ...	...	A hiding place.	See <i>nimo</i> .
ʔINA ...	...	To heap up.	Tahitian <i>nina</i> , to heap up earth about the stems of plants.
ʔINAMU ...	...	Blue.	Tahitian <i>ninamu</i> , grey, or brown.
ʔINIAHIA ...	...	To stray; to wander.	Samoan <i>niniva</i> , to be giddy; Tahitian <i>nivaniva</i> , unsteady; Maori <i>niwaniwa</i> , unlimited.
ʔINITA ...	...	The <i>papau</i> tree.	Tahitian <i>ninita</i> , the <i>papau</i> tree.
ʔIPA ...	...	( <i>E nipa</i> ) nine.	
ʔIU ...	...	A coco-nut.	Tongan <i>niu</i> , the coco-nut tree and its fruit. Samoan <i>niu</i> , the coco-nut tree, &c.

## COMPARISONS

NO	...	...	Of or belonging to.	Maori <i>no</i> , of or belonging to; Hawaiian <i>no</i> , of, for, belonging to.
NO	...	...	The plural article, "the."	Hawaiian <i>na</i> , plural article; Tahitian <i>na</i> , limited plurality.
NOA	...	...	Simple. Single. Spontaneously. Gratuitously. Although.	Maori <i>noa</i> , made common; without restraint; Samoan <i>noa</i> , without cause.
Faka-Noa	...	...	To abolish a proclamation.	
Haga-Noa	...	...	To simplify.	
NOE	...	...	Outside show; appearance.	See <i>noi</i> and <i>panoenc</i> .
NOE-NAVENAVE	...	...	To have a good appearance.	
NOGANOGA	...	...	Odorous.	<i>Tanoganoga</i> , perfume.
Haka-Noganoga	...	...	To perfume.	
NOHI	...	...	The eye. The face. The aspect. The front. The vanguard. A mesh; a stitch. <i>Nohi-koregarega</i> , to look askew; <i>nohi-fera</i> , to look askew; <i>nohi-karuri</i> , to look aside.	See <i>noi</i> and <i>noirari</i> . <i>Manohi</i> , to explore. Maori <i>kanohi</i> , the eye, the face; Hawaiian <i>onohi</i> , the centre of the eye.
NOHIAHE	...	...	To squint.	See <i>nohi</i> and <i>he</i> .
NOHIKE	...	...	Unknown.	See <i>nohi</i> and <i>ke</i> .
NOHIPO	...	...	Blindness.	See <i>nohi</i> and <i>po</i> .
NOHIRUMARUMA	...	...	A dissembler.	See <i>noirumaruma</i> .
NOHO	...	...	To rest; to reside.	<i>Tainoho</i> , resident. Maori <i>noho</i> , to sit, to dwell; Samoan <i>nofo</i> , to sit, to dwell.
Faka-Noho	...	...	To dwell. To cause to sit down.	
Nohohaga	...	...	To dwell; to stay. An abode.	
Nohoraga	...	...	A seat; a bench. A dwelling place.	
NOHOKOMURI	...	...	A rear-guard.	See <i>noho</i> and <i>muri</i> .
NOHONOA	...	...	Idle.	See <i>noho</i> and <i>noa</i> .
NOHORI	...	...	Lime.	
NOHOTAHAGA	...	...	Temporary.	
NOI	...	...	The aspect of a man. <i>Noi koro-koro</i> , haughty.	See <i>nohi</i> .
NOI-MEHAMEHA	...	...	Cross, peevish.	
NOIRARI	...	...	A one-eyed person.	See <i>nohi</i> and <i>rari</i> .
NOI-RUMARUMA	...	...	Cross; peevish.	See <i>nohirumaruma</i> .
NOKU	...	...	Your. My; mine.	Maori <i>noku</i> , mine; Hawaiian <i>no'u</i> , mine.
NONO	...	...	A germ or sprout of coco-nut.	
NONOI	...	...	To protest; to complain. To over-awe. To exact; to require. To lend. To give. To invoke.	Maori <i>nonoi</i> , urgent; Hawaiian <i>noi</i> , to beg, to beseech.
NOO	...	...	The common people; the mob.	
NOEIRA	...	...	( <i>No reira</i> ) therefore; accordingly.	See <i>no</i> and <i>reira</i> .
NOTEAHA	...	...	( <i>No-te-aha</i> ) wherefore?	See <i>no</i> and <i>aha</i> .
NOTEMEA	...	...	( <i>No-te-mea</i> ) since. Seeing that. Because. Inasmuch as.	Maori <i>notemea</i> , because; Mangareva <i>notemea</i> , because.
NUKANUKA	...	...	To plait; to fold.	
NUKU	...	...	A crowd; a throng.	Mangaian <i>nuku</i> , a host, an army; Tahitian <i>nuu</i> , an army.
Faa-Nuku	...	...	To shorten.	
NUKU-MATAKUNAGA	...	...	An army.	See <i>nuku</i> and <i>mataku</i> .
NUNAGA	...	...	Race; breed.	Tahitian <i>numaa</i> , a nation, a people.

## O.

O	...	...	The plural article, "the."	No, the plural article.
OEOE	...	...	To make haste.	Tahitian <i>oeoe</i> , sharp. See <i>koikoi</i> .
OGIOGI	...	...	To-morrow. A <i>ogiogi atu</i> , the day after to-morrow.	<i>Hogihogi</i> , morning. Maori <i>pongi-pongi</i> , the time of dawn.
OGIOGI	...	...	To kindle fire by friction.	<i>Hogi</i> , to kindle. See <i>hogi</i> .
OIAHOKI	...	...	Without doubt.	See <i>kota</i> and <i>hoki</i> .
Faka-OHO	...	...	To awake, to rouse.	Maori <i>whaka-oho</i> , to rouse; Tongan <i>faka ofo</i> , to surprise.
OHU	...	...	To be compact; firm.	<i>Kaohu</i> , to collect, to gather.





MORIORI PEOPLE.

TAPU HIRAWANU AND HIS WIFE.

*From a Photo lent by S. D. Barker, Esq.*



## THE MORIORI PEOPLE OF THE CHATHAM ISLANDS: THEIR TRADITIONS AND HISTORY.

BY ALEXANDER SHAND, OF CHATHAM ISLANDS.

KO MATANGI-AO.

CHAPTER III.—MANAI (OR MANAIA), KAHUKAKA AND POROTEHITI.

(TRANSLATION.)

[It may be well to state that the stories in "Ko-matangiao" were written by Hirawanu Tapu in Maori, in the first instance, as taken down from information supplied by the old Morioris. This was done owing to his inability to write it in Moriori, for he was unable to spell and shew the peculiarities of his own language. Subsequently he and I went over and corrected all the stories throughout, so far as possible; but there can be little doubt that the subject has suffered somewhat in the process, being much less vigorous in the narrative style than it would have been could the stories have been taken at first hand from the lips of the old men. It is now in a semi-Maori form, and, it will be noticed that it is impossible to make an exact rendering of some of the Moriori words and idioms. The text has, however, been followed as closely as possible, both in Maori and English. Maori scholars will reap the benefit of this, as the divergences in the two languages are shown more clearly, but the English translation suffers thereby.]

**M**ANAI\* dwelt in his home in Hawaiki; his children were born and he became aged (or bent). Manai said to his children; "Go you into the forest to cut down a tree, an Akepiri† by name;

\* Those acquainted with Maori history will recognise in this story the same groundwork on which is built the Maori tradition of Manaia, who, according to the only tradition that has been preserved about him, was captain of the Tokomaru canoe, that finally landed at Waitara, West Coast, North Island, and from whom the tradition says is descended the Ati-awa tribe of those parts. Many of the Ati-awa tribe know nothing of this ancestor, and disclaim him altogether. A question arises with respect to the Moriori knowledge of Manaia, how is it that they who have had no communication with the outer world for twenty-seven or twenty-eight generations, came to have this knowledge, if—as is stated—Manaia was the captain of the Tokomaru, which arrived in New Zealand about twenty-two generations ago? There is some confusion here; it would repay any of our members to try and clear this up.—Errors.

† Akepiri, this tree does not grow on the Chatham Islands, possibly it is intended for the Ake, of New Zealand, from which spears were made.

when you have felled it, split it into eighty pieces and fashion (or chip) it as (into) spears." So the sons of Manaii went and felled the tree, the Akepiri, splitting it into eighty pieces, each one of Manaii's sons having a piece; they chipped and finished the eighty spears. Then they looked at the heart of their tree. Manaii's sons commenced to chip the heart of their tree, but they could not manage to chip the heart of their tree to make a good job, they could not manage it because the heart was crooked, the heart of the tree was twisted in the grain, whereupon they threw it away. The people went home and said to their parent; "We cannot manage to chip the heart of our tree to make it straight." In the morning Manaii said to his sons again; "Go again to chip the heart of your tree to finish it properly." Manaii asked; "How many spears really have you?" His sons replied; "Eighty." "That is good, that each one of you may have a spear." So the sons of Manaii went to fashion the heart of their tree, but were unable to do so; they did this one day and another, and could not succeed at all; when they saw this they threw away the heart of their tree.

Their mother Niwa, Manaii's wife, told her little (or youngest) son to go secretly in the early dawn of the morning, lest his elder brothers should see his setting out. Niwa spoke to her youngest son Kahukākā and said; "Go thou and chip the heart of the tree of your elder brethren; chip it quickly and return quickly lest you be overtaken by your elder brethren; chip it well; look to the pattern I give you; this is the pattern for you." Kahukākā thoroughly followed out the teaching of his mother; then the boy went and arrived at the timber of his elder brethren and found the heart of the tree lying; seizing it Kahukākā commenced to chip it, and hurriedly chipped the heart of the tree belonging to his elder brethren; then Kahukākā set out and returned. Afterwards the elder brethren of Kahukākā came to the tree of which the chipping was complete. They saw how well it was chipped—the chipping was very beautiful indeed, finer than their's, making them exclaim, "Who had chipped the heart of their tree?" They told Manaii of it and took the spear to their home. The people gazed at it and asked who chipped this wood, so well done also, but it was not discovered because Niwa concealed the knowledge of Kahukākā. The people went about asking; then for the first time Niwa spoke forth a proverb concerning her son Kahukākā. "You are my great Kahukākā, conveyed by me (or gotten by me) in the Kakaha wastes, hence you came forth a man, hence you have become great." Thus Niwa spoke of her son Kahukākā-nui because this son did not belong to her and Manaii, but was the result of the adultery of Niwa with Porotehiti, adultery committed on the wastes, but the children of Manaii and Niwa did not understand the chipping of timber. Whereupon when Manaii heard the word of his wife Niwa, Manaii understood his wife had committed adultery, and the thought arose: "Who has committed adultery with her?" Then Manaii was aware Porotehiti had committed adultery with Niwa. Knowing this, Manaii took one hundred and forty men and went to fight Porotehiti.

When Porotehiti heard Manaii was going to fight him, Porotehiti gathered his people more in number than Manaii's. Then Manaii and Porotehiti made war. Manaii went forward with his spear and impaled them (his foes) in the anus, and there was a great slaughter

made by Manaii of Porotehiti's people. Porotehiti was wounded also in the eye by Manaii's spear; whereupon Porotehiti used an incantation for his eye, which healed it, so that Porotehiti's incantation (*whai konehi*) was always used as an "eye incantation" for any one injured (in the eye) by a spear, piece of timber, or anything else. Both sides lost men. Through this was the cause of man-eating. It was through Manaii also that war grew with the people of Hawaiki, and Manaii's evil clung (to the people) until they migrated hither (to the Chatham Islands).

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## KO MATANGI-AO.

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### MANAIA, RATOU KO KAHUKAKA, KO POROTEHITI.

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(Expressed in the Maori language).

I noho a Manaia i tona kainga i Hawaiki, a, ka whanau ana tamariki, a piko (koroheketia) noa. Ka mea atu a Manaia ki ana tamariki, "Haere koutou ki roto i te ngaherehere ki te tapahi i te rakau, tona ingoa, he Akepiri; ka hinga i a koutou, ka wawahi kia hokowha nga taha, ka tarai ai hei tao." A, haere ana nga tama a Manaia, haua ana te rakau ra, te Akepiri, wawahia ana hokowha nga taha, ka rite tahi te maha (ka rato katoa) ki nga tamariki a Manaia. Taraia ana e ratou, a, ka oti nga tao hokowha, katahi ka titiro atu ki te iho o ta ratou rakau; tahuri ana nga tamariki a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea e ratou te tarai kia humarie (ataahua) te iho o ta ratou rakau, kihai i taea, na te mea e whakawiriwiri ana te iho.

Heoi, whakarerea iho i reira (i kona). Haere ana nga tangata ki te kainga, ki atu ana ki to ratou matua, "E kore e taea te tarai te iho o ta tatou rakau kia tika." I te ata ka ki atu ano a Manaia ki ana tama, "Haere ano ki te tarai i te iho o ta koutou rakau, kia humarie" (ataahua). Ka ui atu a Manaia, "E whia koa nge nga tao o ta koutou rakau?" Ka mea mai nga tama a Manaia ki a ia, "Hokowha." "A koia tena, kia rite ki a koutou te maha o nga tao." A, haere ana nga tama a Manaia ki te tarai i te iho o ta ratou rakau, kihai i taea, pena ano i tena ra, i tena ra, kore, kore, kore ake (e oti); ka kite ratou ka pang' enehi i te iho o ta ratou rakau.

Ka ki atu ta ratou kuia, a Niwa, te wahine a Manaia, ki tona tamaiti (paku)\* kia haere huna i te ata pouriuri kei kitea tona haerenga e ona tuakana, ka ki atu a Niwa ki tona tamaiti paku, ki a Kahukaka, ka mea, "Haere ra taraia te iho o te rakau a o tuakana. Kia tere to tarai, kia tere to hoki mai kei rokohanga mai koe e o tuakana, kia tika to tarai, me titiro mai e koe ki te mea i toku aroaro nei, ko te ahua tenei mau." Tino matau rawa a Kahukaka ki te ako o tona whaene. Katahi te tamaiti ra ka haere, ka tae ki te rakau a ona tuakana, a, ka kite i te iho o te rakau e takoto ana. Te whawhatanga atu, katahi ka taraia e Kahukaka, tere tonu te

\* *Paku* does not accord with this dialect; *iti* would be right, but jars with *tamaiti*, which in its original meaning might have implied a *small* child. The Moriori, to render it more distinct, add *toke*=*iti*.



*hakukunga* o te tarai a Kahukaka i te iho o te rakau o nga tuakana. Haere ana a Kahukaka ka hoki; muri mai ka tae mai nga tuakana o Kahukaka ki te rakau kua oti te tarai, ka kite hoki ratou i te ataahua o te tarai, pai rawa atu i ta ratou i tarai ai, a, ka mea ratou, nawai ra i tarai te iho o ta ratou rakau, korerotia ana e ratou ki a Manaia, ka mana hoki e ratou te rakau nei ki te kainga, ka matakitaakina e nga tangata, ka uia, nawai i tarai te rakau nei, te pai hoki o te tarai—kore noa i kitea natemea kei te huna a Niwa i te mohiotanga a Kahukaka. Ka haere nga tangata ka uiui, katahi ka puta ake te kupu a Niwa, he kupu whakatauki mo tana tama mo Kahukaka. “Ko Kahukaka-nui aku koe, naku koe i kawē ki roto i te tahora kowharawhara, koia koe i puta mai hei tangata, koia koe i nui ai.”

I penei ai te kupu a Niwa mo tana tama mo Kahukaka-nui, ehara i te mea na raua ko Manaia tenei tamaiti, kahore, he mea puremu na Niwa ki a Porotehiti, he mea puremu ki runga (waenga) tahora a, ko nga tamariki a Manaia raua ko Niwa kihai i kite i te tarai rakau. Heoi, te rongonga ano a Manaia ki te kupu a tona wahine, a Niwa, ka matau ake a Manaia, kua puremu taku wahine. Ka whakaaro, nawai i puremu, ka matau ano a Manaia na Porotehiti ano i puremu a Niwa. Ka kite a Manaia, tangohia ana nga tangata hokowhitu, ka haere ki te pakanga ki a Porotehiti.

Ka rongo a Porotehiti ka whanatu a Manaia ki te pakanga ki a ia, huihuia ana e Porotehiti tona hunga, nui atu i te hunga a Manaia. Katahi ka whawhai a Manaia raua ko Porotehiti, ka whakatika atu a Manaia me tona tao, kohukutia ana e ia nga nono a, nui atu te matenga o nga tangata o Porotehiti i a Manaia; ka tu hoki te kanohi o Porotehiti i te tao o Manaia. Ka kite a Porotehiti, whaia ana tona kanohi a, ka ora, koia i waiho ai te whai kanohi a Porotehiti hei whai kanohi mo nga tangata me ka tu i te tao, rakau ranei, i te aha ranei. Mate ana tetei, mate ana tetei. No konei te putake o te kai tangata. Na Manaia hoki i tipu ai te kino ki nga iwi o Hawaiki; mau tonu te kino a Manaia a, rewā noa mai ki konei (ki Wharekauri).

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## KO MATANGI-AO.

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### MANAIA OR MANAI, RATAU KO KAHUKAKA, KO POROTEHITI.

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(Expressed in the Moriori language.)

I noho a Manai i tona kaing' (a) i Hawaiki, a, k' whanau anā tamiriki, a, tchuwhatii, ka mē etu a Manai ki a' tamiriki; “Ka ro kotau ko ro ta ngaherehere ki tapahi i ta rakau, tona ingō (ā) i Akepiri, ka hing' (a) i a kotau, ko wawahi kia okowha ka taha, ka tarei ei e tao.” A here ana ka tāma a Manai, heau an' (ā) ta rakau ra tch Akepiri, wawahi an', okowha ka taha, ka tau, ka tau eneti ta maha (or tch oko) ki ka tamiriki a Manai. Tarei ana e ratau a, ka oti ka tao okowha; kanei ka tchiro etu ki ta iho o ta ratau rakau; tahuri ana ka tamiriki a Manai ki tarei i ta iho o ta ratau rakau, tchiei hoki te e ratau i tarei k' humarii ta iho o ta ratau rakau, tchiei pou tohu (or tchiei humaritia) ka ro-a-me (or ko take hoki) hokowiri-wiri ta iho, e miro hoki ta iho o tchia rakau. Nunei e pange ingana, here ei ka rangat' (a) ki ri kaing', ki etu anā ki to ratau matū (a);

"Ekore i tē tarei ta iho o ta tatau rakau ke tika." I tēh ata ka ki etu eneti a Manaii ki o' tama; "Here eneti ra ki tarei i ta iho o ta kotau rakau k' humarii." Ka ui etu a Manaii. "Ehi ka 'e ka tao o ta kotau rakau?" Ka me mai ka tama a Manaii ki aii; "Okowha." "Kou e, ke tau ei ki a kotau tēh oko o ka tao." A, here ana ka tama a Manaii ki tarei i ta iho o to ratau rakau, tēhie pou tohu; i pena eneti i tēna ra, i tēna ra, kore a, kore a, kore eneti; ka kite ratau ka pang' enehi i ta iho o ta ratau rakau.

Ka ki etu ta ratau kui a Niwā, te wahine a Manaii ki to' timit' toke ke whano huna i tēh ata pongipongi, tē kite i ona hunau tongihiti i ton' herenga, ka ki etu a Niwa ki te timit' toke ki a Kahukaka, ka me; "Here ra tarei ta iho o ta rakau a o hunau tongihiti; kōhi to tarei, kōhi to hoki mai, te potēhitii mai ko' e o hunau tongihiti, ke tika to tarei, me tēhiro mei e ko ki ri me i toke aroaaro nei, ko tohu tenei mau." Tohunga rawa a Kahukaka ki tēh ako a ton' (a) metehine; kanei tēhia rimiti na k' here ka tē ki ta rakau a on' (ā) tēhu kana a, ka kite i ta iho o ta rakau toteranga āna to wawhātanga etu kanei ka tarei ei e Kahukaka, kōhi ka huroro eneti tarei a Kahukaka i ta iho o ta rakau o ka tēhukana. Here ana a Kahukaka ka hoki. Muri mai ka ta mai ka hunau tongihiti a Kahukaka ki tēhia rakau, ka oti tarei, ka kite hoki ratau i t' humarii o tarei—humarii rao etu i ta ratau i tarei ei, a, ka pahe ratau; Naai ra tarai ta iho o ta ratau rakau? Korerotii ana e ratau ki a Manaii, ka maua hoki e ratau tēhia rakau nei i kaing'.

Ka matakītakīrii e ka rangat' (a) ka ui naai ta rakau nei tarei? te humarii hoki o tarei; kore nō (a) e kite ka ro-a-me ka te huna e Niwa i tohungatanga o Kahukaka. Ka rō, ka rangat' khia uiui ana, kanei ka put' ake ta kupu a Niwa, e kupu hokotauki mo to' tama mo Kahukaka. "Ko Kahukaka-nui aku ko na' ko e kao' ko ro' i t'horo kakaha kōii koe e puta mei e tangat' (a) kōii koe e nui ei." Penei ei tu kupu a Niwa mo to' tama mo Kahukaka-nui, ehara i ri me na rauu ko Manaii tenei timit', kaiore, 'me' maka na Niwa ki a Porotēhiti me' maka ku rung' i tohoro, a, ko ka tamiriki, a Manaii rauu-ko Niwa tēhie kitē i tarei rakau. Nunei te rongonga eneti a Manaii ki ri kupu a tona wahine a Niwa, ka tohu ene ko Manaii, "O-maka taku wahine. Hokaaro naai ra e maka (or puremu)." Tohu ana ene a Manaii na Porotēhiti eneti puremu a Niwa. Ka kite a Manaii, tangihii ana oko whitu ka rangat' (a) k'khia roro ki tauu ki a Porotēhiti, ka rongo a Porotēhiti hunatu ana a Manaii ki tauu ki aii, huihui ana a Porotēhiti i tona kiato, nui ake i te hunga a Manaii, kanei eneti ka ranga i tauu a Manaii rauu ko Porotēhiti, k' hokotika atu a Manaii me to' tao koihokohokotu ana e ii ki ka toino (or poihoi), a nui etu te matenga o ka rangat' (a) a Porotēhiti i a Manaii. Ka tēhu hoki ko ro konehi a Porotēhiti i tao a Manaii; ka kite ko Porotēhiti, whaii ana tona konehi, a ka ora, kōii waiho ei tēhia whai konehi a Porotēhiti e whai konehi mo ka rangat' (a) me ka tu i tao i ta rakau ranei, i tēh aha ranei. Mate ana itēhi, mate ana itēhi, kōii ko ro putake o ro kai tangat' (a). Na Manaii hoki i tipu ei ko ro kino ki ka tēhuaimi o Hawaiki, mau tonu tēhia kino a Manaii a rewā noa mai i kunei.

## RU AND TA UTU-BROTHER-IN-LAW-EATER. (TRANSLATION.)

**R**U had two male children, and one female child whose name was Kura. The names of her younger brothers were Mono and Utu(a). These were Ru's children. He gave, as a wife, his daughter Kura to Ta Utu-brother-in-law-eater; hence the proverb which holds to this generation for any one who turns against his near relations, "O you Ta Utu-brother-in-law-eater!"

So Kura with others dwelt at their home at Te Kopua, but the home of their father was very, very far away. Ta Utu and his brothers-in-law wove (made) eel baskets for themselves, and finished them. Night by night they went and placed their eel baskets in the water to catch eels, until the bait for their baskets became scarce and was all used up. In the evening they went and placed their eel baskets in the water. Ta Utu said to his brothers-in-law, "Have you any bait?" They said, "We have no bait at all." Ta Utu said, "What shall we do for bait for our eel baskets?" Then Ta Utu said to the children, "Go you two and seek out wood (or poles) for me, straight ones." The children went and sought out poles, and gave them to Ta Utu. Ta Utu said to them, "This timber is useless, go you two again and seek for really straight ones." The lads hastened, and searched for poles for Ta Utu; they returned from seeking poles for Ta Utu, and Ta Utu said to them, "Your poles are useless, really they must be straight."

When they went and got off to a distance, Mono said to his younger brother, to Utu, "Awai,\* what are these poles we are getting, to my mind these poles are to pierce us with. Yes these poles are indeed intended for us." Utu said to his elder brother, "You are right, these poles are intended for us, your thought about our present state is quite correct. What do you think we shall do?" Mono said to Utu, his younger brother, "Nothing, but to go to our father; however, you are able and may reach our father, probably you only will reach, as I am lame, I will not be able to go." They went, speaking in this manner, when Ta Utu appeared, to chase and kill them to be used as bait for the eel baskets in order to get eels. Then Utu and his elder brother ran. When Ta Utu got near them, Utu laid hold of his elder brother and carried him on his back. When Ta Utu got very close to them, Utu faced backwards to drive back Ta Utu, thus Utu behaved because Mono was unable to walk being lame. Mono then thought that shortly he and his younger brother would both be killed, and in such case their father would not hear of their death. Mono said to his younger brother, "Cut off my head and take it to our father; go and escape, so that one of us may reach. It is I who am burdening you." Utu said to his elder brother, "It would not be right that I should kill you." Mono replied, "It is quite right in order that one man of us two may reach our father." But Utu did not like to kill his elder brother, still Mono persisted with his younger brother that he should come and cut off his head that it might be taken to his father. After a long pursuit by Ta Utu, Utu thought, "Both I and my elder brother will be killed!" Then Utu turned to his elder brother and they rested their noses together (or took

\* Equivalent to *E hoa* in Maori.

farewell). Thrice he did so, until the blood trickled forth.\* Mono's head was cut off by his younger brother, and he turned and was gone. Utu was chased by Ta Utu for some time, but was not caught, he went off easily and was gone to his father. Ta Utu-brother-in-law-eater stayed and cut up Mono as bait for the eel baskets, that finished, he placed the eel baskets in the water at night. In the morning the eels were caught in the eel baskets, and he carried them to his wife, Kura, to cook for them both, inasmuch as it had not struck Kura that her younger brothers were dead. When she opened the first eel, she saw the fat of her younger brother in the eel's stomach. Kura then said to Ta Utu; "What bait is this of your's, Ta Utu?" "Do you inquire of our bait, the skin of the *Weka*."† "To me it is very different, it is like my own skin." "Ti-i-i,‡ why should you liken it to yourself? no, no, no!"§ Kura said, "Where are your brothers-in-law?" "There they are eating their food, or having their amusement, lighting fires and playing." Kura said, "Call them then:" and he called, making a pretence. "Friends! Ooi, ooi, ooi! Now, see they answer." The eels were roasted (or baked), and when cooked, Kura called to Ta Utu, "Come, perform the thanksgiving ceremony of the eels."

Ta Utu said to Kura, "Eat them." Then, for the first time, Kura ate. Ta Utu then counted Kura's mouthfuls. One mouthful of Kura, two mouthfuls of Kura, three mouthfuls of Kura. "You are eating wastefully your skins (of your) younger brethren." Upon this the woman was greatly distressed, and said, "O Thou Ta Utu, Ta Utu-eater-of-his-brother-in-law." Then Kura rose up and went into the house to weep—she wept incessantly, night and day. This was why Ta Utu was called Ta Utu brother-in-law-eater because he ate his brother-in-law.

So Kura continued to weep, thinking whether both of her younger brothers were dead or not, or whether one had not escaped to their father. Kura wept three nights, and went out in the early dawn, when the brightness of the *kura* of Ru flashed in her eyes. She said, "M, m, m,¶ my father Ru." "M, m, m, my daughter Kura." Ru said to Kura, "Where is your husband?" Kura replied, "There, in the house." "Go, then, and tell him to gird|| himself." Kura called out, "O, o, o!" and called, "Ta Utu, come forth. Here is my father Ru, who comes to fight, who comes to destroy." Ta Utu replied, "Why is the (one's) sleep disturbed in the night?" Twice Kura called in this manner. Ta Utu replied, "He comes to do what with his own\*\* son-in-law?" Kura replied, "What is the thing that was killed by you?" "Ah, truly, truly, truly indeed, O Kura"—Ta Utu said, "But wait, wait—wait till I put on my girdle of thine, O Kura." Ta Utu laid hold of his *pute*,†† it was rotten; he took

\* Indicating intense affection.

† Said to be skin of a woodhen, Maori *Weka*.

‡ An expression of ridicule as at another's stupidity.

§ A peculiar word.

¶ An inarticulate sound made use of on meeting of relatives or friends.

|| *Rupe* is to gird, adorn—the latter more especially in the sense of putting on all the ornaments and insignia of a warrior.

\*\* *Punanga manawa*, own, very close in affinity.

†† An ornamental basket, in which were kept articles of adornment or any choice thing.

Kura's, it was sound, *Piri anei*.\* Ru waited patiently until Ta Utu had finished his preparations, or adornment. Ta Utu came forth, he was allowed to go. Then Ru and his party killed Ta Utu's people. Kura then called out to her father Ru, "Lay hands on your son-in-law." Ru then used his proverb, "Let go, let go, to the long path. Let (him) stride on the short path. 'Tis I, Ru. It sticks fast.† See my path glides‡ to Te Kopua—Ta.§" Ta Utu was stricken, or killed. The male children of Ta Utu were killed, the female children were saved alive.

#### KO RU RAUA KO TE UTU-KAI-TAOKETE.

(Expressed in the Maori language.)

**T**OKORUA nga tamariki tane a Ru, tokotahi te tamahine, ko Kura tona ingoa. Ko te ingoa o ona teina, ko Mono raua ko Utu(a).¶ Ko nga tamariki enei a Ru. Whakamoea ana e ia tona tamahine, a Kura, ki a Te Utu-kai-taokete, koia te whakawai e mau nei i enei whakatipuranga mo te tangata e tahuri tata iho ana ki ona whanaunga, "A, ko Te Utu ra, Te Utu-kai-taokete!"

Na ka noho a Kura ma i to ratou kainga i Te Kopua, ko te kainga o to ratou matua kei whea, kei whea noa atu. Ka whatu a Te Utu ratou ko ona taokete i nga hinaki ma ratou; i tena po, i tena po, ka haere ratou, ka tuku i a ratou hinaki ki roto i te wai, ki te tuna ma ratou. Na wai ra ka kore haere nga mounu o nga hinaki, a, ka kore rawa. I te ahiahitanga ka haere ratou ki te tuku i o ratou hinaki ki roto i te wai. Ka ki atu a Te Utu ki ona taokete, "He mounu ranei a korua?" Ka ki mai, "Kahore rawa a mau nei mounu." Ka mea a Te Utu, "Me aha ra he mounu mo o tatou hinaki?" Katahi a Te Utu ka ki atu ki nga tamariki, ka mea, "Haere korua, ka kimi rakau mai maku, hei te mea tika." Ka haere nga tamariki, ka kimi rakau, hoatu ana ki a Te Utu. Ka mea mai a Te Utu ki a raua, "Ehara nga rakau nei, haere hoki ra korua kimihia mai i nga rakau ata tika." Takahohoro ana nga tamariki nei ki te kimi rakau mai ma Te Utu; ka hoki mai raua i te tiki rakau ma Te Utu, ka mea atu a Te Utu ki a raua, "Ehara a korua rakau nei, erangi koia nga mea ata tika." To raua haerenga i haere ai raua ka matara atu ki ko atu, ka mea atu a Mono ki tona teina ki a Utu(a). "E hoa, he aha koia nga rakau e mahia nei e tana? ki taku whakaaro, enei rakau hei wero i a taua." "Ae, mo taua nei koa nge nga rakau nei." Ka mea a Utu(a) ki te tuakana, "Koa ano kei a koe, mo taua nei koa nge nga rakau nei, he tika rawa to mohiotanga ki a taua i naianei, pewhea ana koe ki a taua?" Ka mea atu a Mono ki tona teina ki a Utu(a), "Kaore koa, ka haere taua nei ki to taua matua, erangi koe he maia, he ahakoa, ko koe ka tae ki to taua matua, akuanei ko koe anake e tae, he hana taku waewae. E kore au e kaha ki te haere." Haere ana raua me te korero haere i enei kupu—

\* Meaning to indicate, in this case, an evil omen to Ta Utu. *Piri anei*—no exact equivalent. *Piri anei*—See note in Moriori text.

† *Tuo* (spear) thrown.

‡ *Glide*, indicating quickness of motion.

§ *Ta*, supposed sound of impact of spear.

¶ This name appears to be intended for Utua in Maori.

Na ka puta a Te Utu ki te whai i a raua kia patua hei mounu mo nga hinaki, he mea kia mate ai he tuna. Na, ka rere a Utu raua ko tona tuakana, ka tata mai a Te Utu ki a raua, ka whawha atu a Utu ki te tuakana ka waha ki runga i tona tuara, ka tata rawa mai a Te Utu ki a raua, ka tahuri a Utu ki muri, ka whakatete atu i a Te Utu; pena ana te mahi a Utu, ko te take hoki e kore e kaha a Mono ki te haere, he waewae haua. A ka whakaaro a Mono, akuanei ka mate anake raua ko tona teina, heoi e kore e rangona e to raua matua to raua matenga. Ka mea atu a Mono ki tona teina; "Kotia taku upoko, mauria atu ki to taua matua, haere e kawe e koe, kia tae atu tetei o taua, naku nei koe i whakataimaha." Ka mea atu a Utu ki tona tuakana, "Ekore e tau maku ano koe e patu." Ka mea a Mono ki a Utua, "E tau noa atu, kia tae ai tetei tangata o taua ki to taua matua." A, kihai i whakaae a Utu kia patua e ia tona tuakana, a ka tohe ano a Mono ki tona teina kia haere mai ki te kokoti i tana upoko kia mauria ki to raua matua. Ka roa i te whaingā a Te Utu i a raua, katahi a Utu ka whakaaro ka mate anake maua ko toku tuakana. Katahi a Utu ka tahuri atu ki tona tuakana ki a Mono, ka tukuna te ihu ki tona tuakana, ka toru tukunga o te ihu o Utu ki tona tuakana ki a Mono, ka pahihī te toto; kotia ana te upoko o Mono e tona teina, a, whanatu ana ia ka riro. Whai noa a Te Utu i a Utu, kihai i mau, haere marire ana, ka riro ki tona matua. Ka noho a Te Utu-kai-taokete, ka haehae i a Mono hei mounu mo nga hinaki, a, ka mutu ka tukuna nga hinaki ki roto i te wai i te po. I te ata ka mate nga tuna i nga punga, ka mauria atu ki tona wahine, ki a Kura, kia taka ma raua—he mea hoki, kihai i pupu ake te whakaaro ki a Kura kua mate ona teina. I te mea ka pokaina e ia te tuna tuatahi, ka kite ia i te matu o tona teina i roto i te puku o te tuna, ka mea atu a Kura ki a Te Utu "He aha hoki koia tenei mounu au e Te Utu?" "Ka kimi hoki koe i ta taua mounu i te kiri Weka?" "Ki au, ka rere ke rawa atu, e penei ana me taku kiri." "Ti-i-i! he aha koia koe i whakarite ai ki a koe? No-no-no\*!" Ka mea atu a Kura, "Kei whea koa nge o taokete?" "Tera kei te kai i ta raua kai, tutungi haere, takaro noa." Ka mea mai a Kura "Karangatia atu ra!" A, karanga maminga ana, "E mea ma! ooi! ooi! ooi! Na, titiro ra kei te karanga mai na." Ka taona nga tuna, ka maoa, ka karanga a Kura ki a Te Utu kia haere mai ki te taumaha i te marae o nga tuna. Ka mea mai a Te Utu ki a Kura, "E kai ra." Katahi ka kai a Kura. Ka tauria atu i konei nga maanga a Kura; tahi maanga a Kura, rua maanga a Kura, toru maanga a Kura. "A, ka kai maumau koe i o koutou kiri potiki ma!" Heoi, ka mate te wahine ra, ka mea, "E Te Utu ra, Te Utu-kai-taokete!" Ka whakatika a Kura, haere atu ana ki roto o te whare tangi ai, tangi te po, tangi te ao. Koia i tapa ai a Te Utu, ko Te Utu-kai-taokete mona i kai i tona taokete.

A, e tangi ana a Kura, whakaaro ana kua mate katoa ranei ona teina kahore ranei, kua riro ranei tetei ki to raua matua tane. E toru nga po e tangi ana, ka puta a Kura i te ata kurakura, ka puta ki waho, ka whano ki runga i te paepae. Ka tata mai a Ru i nga pokuru hamuti o Kura, tahi pokuru a Kura, rua pokuru a Kura, toru pokuru a Kura, ka hiko te uira o te kura o Ru ki nga kanohi o Kura. Ka mea, "M, m, m, taku matua ko Ru." "M, m, m, taku tamahine ko

\* Kahore, kahore.

Kura." Ka mea mai a Ru ki a Kura, "Kei whea koa to tane?" Ka ki atu a Kura, "Tera kei roto i te whare." "Haere ra ka ki atu kia whitiki, i a ia." Ka whakao atu a Kura, "O, o, o!" Ka pa te karanga a Kura ki a Te Utu, "Te Utu ki waho! tenei taku matua ko Ru, ka haere mai ka riri, ka haere mai ka nguha." Ka mea mai a Te Utu, "He aha i whakaaraahia ai te moe i te po?" Ka rua nga karangatanga penei a Kura, ka karanga mai a Te Utu, "Ka haere mai ka aha i tona hunaonga tipu?" Ka mea mai a Kura, "He aha te mea i patua e koe?" "A, koia, koia, koia tau E Kura;" ka mea mai a Te Utu—"Taia, taia, taia kia humea taku maro au e Kura." Ka whawha atu a Te Utu ki tona putea, he pirau. Whawha atu ki ta Kura, rawe ana. A ka tatari marire a Ru, ka oti te taka a Te Utu i a ia, ka puta a Te Utu ki waho; heoi tukua ana kia haere. Ka mutu, ka patua e Ru ma te iwi o Te Utu. Ka puta atu te kupu a Kura ki tona matua ki a Ru, "Whawhakia to hunaonga." Ka mea mai a Ru i tana whakatauki, "Tukua! tukua! ki te ara roa, hitoko ki te ara poto. Ko au ko Ru(a) titi mangi kau ana taku ara e whano ki Te Kopua. Ta!" Ka tu ko Te Utu, ka patua ko nga tamariki tane o Te Utu, ke whakaorangia nga tamahine.

#### KO RU RAU KO TA UTU-KAI-TAOKETE.

(Expressed in the Moriori language.)

**T**OKORU ka tamiriki tane a Ru,\* tokotehi (or etehi) ka† tamiriki mahine tona ane ingo(a) ko Kura. Ka ingo ona hunau potiki, ko Mono rauu ko Utu(a). Ko ka tamiriki enei a Ru, hokomoe ana e ii to' tamahine a Kura ki a Ta Utu-kai-taokete, koi t'hokowai e mau nei i enei hokotipuranga mo tangat' tahuri tat'(a) eneti ki ona hunaunga; "A, Ta Utu ra, Ta Utu-kai-taokete."

Na, noho ana a Kura ma i to ratau kainga i ri Kopu(a), ko ro kainga o to ratau matu(a) tchiwhe, tchiwhe no atu. Ka hui a Ta Utu ratau ko o' taokete i na‡ ka punga ma ratau, ka oti; i tena po, i tena po khia roro ratau, khia tuku i a ratau punga ko ro te wai ki tohuna ma ratau. Na wai ra, ka kore here ka mounu o ka punga a, ka kore rawa. I teh' enetanga khia roro ratau ka tuku i o ratau punga ko ro te wai. Ka ki atu a Ta Utu ki o' taokete; "E mounu ranei a koru?" Ka ki mei "Ka rao a mauu nei mounu." Ka me(a) a Ta Utu; "Mi ha ka nei e mounu mo a tatau punga?" Kanei a Ta Utu ka ki etu ki wa§ tamiriki ka me; "Ka roro koru ka kimi rakau mai maku, ki ri me tika." K' here ka tamiriki, ka kimi rakau mai, k' hoatu ki a Ta Utu. Ka me a Ta Utu ki a rauu; "Ehara ka rakau nei, koru ro hoko ra e kimi mei ki ka rakau i a' tika." Hoko-hikohi wa tamiriki nei ka kimi rakau mei ma Ta Utu'; ka khioke mei rauu i toki rakau mo Ta Utu, ka me atu a Ta Utu ki a rauu; "Ehara a koru rakau nei ering' koi ka me a' tika." To rauu

\* Ru appears to be in Maori, Rua.

† NOTE.—Peculiar plural use of *Ka*. *Ane*: this appears to be in Maori, tona nei ingoa—a peculiar idiom.

‡ Peculiar use of *na*.

§ Wa=Nga in Maori.

herenga i here ai rauu ka matara atu ki paratu, ka me etu a Mono ki to' tein' ki a Utu(a); "Awai, i 'ha ka nei ka rakau e mahia nei e tauu? ki taku hokaaro enei rakau e wero i a tauu." "E, mo tauu nei ka' e ka rakau nei." Ka me a Utu(a) ki tchukana; "Koi ka' e tchi a ko', mo tauu nei ka e ka rakau nei, tika raw' to hokaaro ki a tauu awainei; pehe ana ko ki a tauu?" Ka me atu a Mono ki to' teina ki a Utu(a), "Kaare ka' e khia ro tauu nei ki to tauu matu ering' ko' e to(e) iakoi, ko ko'(e) ka tae ki to tauu matu(a). Akuanei ko ko' enak' e te, mokai taku wewe; e kore au e kaha ki te here." Here ana rauu korero here ana i enei kupu. Na ka puta a Ta Utu ki ta whai i a rauu ke patu mounu mo ka punga, e me ke mate ei i tchuna. Na, ka rere a Utu' rauu ko to' hunau tongihiti, ka tata mai a Ta Utu ki a rauu k' whawha etu a Utu ki t' hunau tongihiti, ka waha ku rung' i to' tchura, ka tata raw' mai a Ta Utu ki a rauu, ka tahuri a Utu ku muri, hokotchute etu i a Ta Utu'; pen' an' ta mahi a Utu, ko take hoke e kore e kaha a Mono ki to here wewe mokai. A k' hokaaro ko Mono, akonei ka mate anak' rauu ko tona hunau potiki, nunei ekore hurii eto rauu matu ko rauu matenga. Ka me etu a Mono ki tona hunau potiki. "Kotia taku upoko, mauria etu ki to tauu matu, here e kaw'\* i a ko ke tae ei itehi o tauu; nangenei ko' hokotaimaha. Ka me atu a Utu ki to' tchukana, "Ekor' e tau maku eneti ko' e patu." Ka me a Mono ki a Utu, "E tau no atu ke tae ei itche rangat' o tauu ki to tauu matu." A tchiei uru a Utu ke patu e ii ton' hunau tongihiti, a ka kaw' enehi a Mono ki tona hunau potiki k' hara mai ka koti i tana upoko ke maurii ki to rauu matu. Ka roa nei i tch aruwarutanga a Ta Utu i a rauu, ka nei a Utu k' hokaaro, ka mate enak' mauu ko taku tchukana, ka nei a Utu ka tahuri etu ki ton' tchukana ki a Mono, ka tchuku ta ihu ki to' tchukan(a), ka toru tchukunga o ta ihu o Utu ki ton' tchukan(a), ki a Mono, pahii toto; kotia ana ta upoko o Mono e to' teina, a, hunatu ana ii ka riro. I aruwaru no a Ta Utu i a Utu, tchiei mau, here marire ana ka riro ki tana matu. Ka noho a Ta Utu-kai-taokete k' ehe i a Mono hei mounu mo ka punga, a mutu ka tchuku i ka punga ko ro to wai i tchia po. I tch ata ka mate ka tchuna i ka punga, ka maurii etu ki ton' wahine ki a Kura, ke taka ma rauu—e, me ra tchiei to mei ki a Kura ka mate ona hunau potiki. I ri me ka pokon'(a) e ii ko tchuna omu(a), ka kite ii i ri matchu o tona hunau potiki i roto i tch anga o tchuna, ka me etu a Kura ki a Ta Utu', "I ah' hoki kanei tenei mounu au e Ta Utu'?" "Ka kimi hok' ko' i ta tauu mounu i ri kiri Weke?" "Ki au ra, ka nuku ki pehake penei me taku kiri." "Ti-i-i! i'ha ka'e ko' hokotau ai ki a ko'? No no no!" Ka me atu a Kura; "Tehe koa nei o taokete?" "Tera, a te kei i ta rauu kei, ko tchutchuti were, ko tatahioi." Ka me mai a Kura; "E, karang' atu ra!" A karang' hokahewahewa, "E, me ma! Ooi! ooi! ooi! Na, e tchira ra, karang' mai na." Ka taona ka tchuna, ku moun, karang' a Kura ki a Ta Utu' k' haramai taumaha i ri mere o ka tchuna. Ka me mai a Ta Utu ki a Kura; "E, kei ra na." Kanei ka kei ko Kura. Ka tau atu inginei a Ta Utu i ka maanga a Kura; tehi maanga a Kura, ru maanga a Kura, toru maanga a Kura. "A, ka kei mounou ko' i o kotau kiri potiki ma!" Nunei ra ka mate te wahine ra ka me; "E, Ta Utu ra, Ta Utu-kai-taokete!"

\* Maori *kawe*. This also in some cases pronounced so much like *kao'* that it is scarcely distinguishable, thus, *manaw'(a)* or *manao*.



Hokotika ko Kura, k' whano ko ro t' whare tangi ei, tangi te po, tangi te ao. Koiu tapa ai a Ta Utu ko Ta Utu-kai-taokete. Mona e kei i to' pani (or taokete).

A, e tangi ana ko Kura, hokaaro ana ka mate enak'(e) ranei ona hunau potiki, kaare ranei, ka riro ranei itehi ki to rauu matu tane. E toru ka po e tangi ana ka puta ko Kura i tch ata kurakura (or mea mea) ka puta ko waho, ka hana ku rung' i ri pepe, ka tau mei ko Ru i ka pono hhiamuti o Kura, tehi pono a Kura, ru pono a Kura, toru pono a Kura, ka hiko ta rauira o ru kura o Ru i ka konehi o Kura. Ka me; "M-m-m-taku matu ko Ru." "M-m-m, taku tamahine ko Kura." Ka me mai a Ru ki a Kura, "Tehe koa e to tane?" Ka ki atu ko Kura, "Tera, tchi roto whare." "Here ra e ki etu ke rupe aii." K' hokoo etu ko Kura, "O, o, o!" Ka pa ra karang' a Kura ki a Ta Utu, "Ta Utu ki waho; tenei taku matu ko Ru k' haramai ka riri, k' haramai ka nguiha." Ka me mai ko Ta Utu "I ah' hokaaritii ei to moe i ri po?" Ka ru ka karangatanga a Kura penei, karanga mai ko Ta Utu, "K' hara mai ka ah(a) i tona hunonga manawa?" Ka me mai ko Kura; "I' ha te me hoke-hewetii e koe?" "A koiu, koiu, koiu tau e Kura;" ka me mai ko Ta Utu a, "taii, taiti, taiti k' hume i au taku maro nau e Kura." Ka tango atu ko Ta Utu ki tona pute, ka pe; tango atu ki to Kura e piri anei. A, ka tari mari ko Ru, ka oti i taka o Ta Utu i aii, ka puta ko Ta Utu ki waho; ka hure e tchuk' etu ei k' here. Nunei khia patu ei ko Ru ma i ra kiato o Ta Utu. Ka puti etu ko ru kupu a Kura ki tona matu ki a Ru, "Whawhakia to hunonga." Ka me mai ko Ru i tana hokotauki, "Tchuku! tchuku! ki tch' ara ro, whatina ki tch ara poto—ko au ko Ru, titi, marukoa taku ara e whano ki ri Kopua. Ta!" Ka tu ko Ta Utu, ka patu ko ka tamiriki tane o Ta Utu, k' hokoora ko ka tamiriki mahine.





## EXPLANATION OF SOME MATTERS REFERRED TO IN THE PAPER, "THE COMING OF THE ARAWA AND TAINUI CANOES FROM HAWAIKI TO NEW ZEALAND."

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BY TAKAANUI TARAKAWA.

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TRANSLATED BY S. PERCY SMITH.

### PART II.

#### THE MATAU-A-MAUI. THE FISH-HOOK OF MAUI.

YES, that is the meaning of this word—just what I saw expressed in your English language. Waikawa is outside, and Te Mahia within; just outside to the south of Napier is one end of the hook. That part of the coast curves, having the Wairoa, Mohaka, and Tangoio in the middle of the curve, hence of old this was said to be Maui's fish-hook, on account of the bend of the coast: that is the interpretation of that expression. This island was fished up by Maui; but where was the place of the canoe? Possibly it was the heavens itself, from which was fished up this monstrous fish. And how big was the fishing-line? These matters cause us to laugh now-a-days.

#### MANA.

In the words of Tama-te-kapua to Tuhoro, "Let your purification of yourself be properly done," are many meanings. It is quite true what has been said in your language, that when Tama' died, his *mana* (power, prestige) was left to his offspring. The chief-like power, power over the people, power of oratory, such as is possessed by the offspring of the orators inciting to deeds of war and strife, for guiding the tribe, power over property, power over superior kinds of food, such as *huahua* (preserved foods), and so on. These are called chief-like powers; the power of the *Tohunga* is separate, and applies only to that which concerns his Priestcraft. There are thus two kinds of *mana* (power), both of which were possessed by Tama-te-kapua and Ngatoro-i-rangi, and they were equal as respects their power in war, but Ngatoro-i-rangi alone directed the works of *mana* (supernatural power). But, so far as oratory goes, used to incite to deeds of bravery, or the direction in war, Tama' had the special knowledge in such cases, as well as stout-heartedness. Now, Rangitihi was a great-great-grandson of Tama-te-kapua, and his *mana* descended direct to the latter. The elder sons of Rangitihi were not able to perform the

rites over their father, to bind him up after his death, for fear of his *mana*, or "spiritual influence."\* Then up rose Apu-moana—all the elder brothers being there—the last born child by the chief-wife named Manawa-kotokoto.† All the young chiefs were unable to perform the rites on account of their fear of suffering the same fate as Tuhoro, lest their *Karakias* should be imperfect or "broken" in the *whakaputa horohoronga*.‡ If the *Karakia* is imperfect or broken, or anything omitted, the reciter would be the victim himself.§ It was, therefore, a long time that Rangitihi laid after death; Apu-moana considered that his elders should perform the rites, because they were the seniors. In consequence of his elder brethren declaring that they could not bind up their father, he cast off his clothing, and, without any fear in his heart, lifted up his invocations to defend himself from the *mana* (spiritual influence), and bound up his father with the *aka* or vines; hence the "saying" of the Arawa tribe: "The eight hearts of Rangitihi, the head that was bound with the *Akatea*" (a vine or climbing plant, the *Metrosideros albiflora*). The work of deliverance from the "spiritual influence" was correctly performed by Apu-moana.

Let it be clearly understood: The aforementioned *mana*, or "spiritual influence" of Tama-te-kapua, fell upon Tuhoro, who alone performed the rites on his father. As Tuhoro died, he told his sons to strike his head with a wand and then take it to their uncle Kahu, who would operate on the *mana* (or perform the purifying ceremonies), Ihenga not being able. They were told that they were not to touch food until they reached the *tuaahu* (altar) at Maketu; on their return they might eat. So the *mana* of that thing (the wand) remained permanently with Kahu. Kahu's son was Tawake, whose son was Uenuku, whose son was Rangitihi, alluded to above.

Another way in which the priestly *mana* of the father is transferred is thus: The father tells his son to bite the great toe of his left foot, and then to fast, neither touch food; eight days do they fast, sleeping at night, whilst the father teaches what he has learnt in Hades, until all the *Karakias* are learnt; then is the work finished. Now, with reference to the *mana* of chieftanship left to the offspring, the *mana* of Tama' was acquired by Kahu. It is said of Te Arawa tribes that the very *mana* of Tama-te-kapua rests on them, the whole of it, as well as his valuable property, such as the axe with which Te Arawa canoe

\* Notwithstanding Hare Hongi's objection to the author's use of the word *mana* in this connection, I can only translate it as it is given, and would suggest that the author means to imply that the fear of the *mana* arose from a feeling of unworthiness or inability to sustain all that is conveyed by that term a chief's *mana*, a fear that any infringement should react on them.—S.P.S.

† The children of these two were: Rakei-ao—the elder—Kawa-tapu-a-rangi, and Apu-moana. Rangitihi had a child by Rongomai-turi-huia, named Ra-to-rua. His children by Kahukare were: Rangi-whaka-eke-au, Rangi-ao-hia, and Tauru-wao. His son by Papa-whara-nui was Tuhourangi; these are all the old man had.—T. T.

‡ *Whakaputa-horohoronga*: See *Journal*, Vol. II., p. 252.—S.P.S.

§ When the *Tohunga* stands forth, and is uttering his *Karakia*, or is bewitching any one, maybe his *Karakia* is well said, and clear to his own hearing; but, if one word is perchance lost, it is said to be broken, *whati*; he knows at once he will suffer for this. Again, his *Karakia* may be quite clear, but presently it is disjointed, and the words are not clear; this is called a *whakapuru*, and he knows at once he will be a victim of his offence.—T.T.

was hewed out, called Hauhau-te-rangi; his ear-drop, called Kau-kau-matua; and other things. It was that axe, also, which hewed out Totara-keria canoe. I never saw the axe myself, but our fathers have, and they handed down to us its history. It was only the chiefs of the tribe that were entrusted with these properties. The axe was lost when Te Heu-heu Tukino was overwhelmed by the landslip at Taupo in 1846.

#### KURA, WHATU-KURA.

You are quite justified in searching out the meaning of this, as you have expressed in your own language; the following is the description, but there are two distinct things, the *Kura* and the *Whatu-kura*. The *Kura* is precisely the *Kura* (or head ornament) of Tama-te-kapua, and hence the name *Kura* (for such a thing). It is derived from its appearance, from its redness, but our ancestors gave two meanings to that name. It is said, the *Kaka*, parrot (*Nestor productus*) brought the *Kura*, and concealed it beneath its wings; it is said of a *taiaha*, or double-bladed club, it is a *taiaha-kura*, or club adorned with red feathers, even from far Hawaiki; it is said of the red feathers of the *Kaka* bird, the *Kuras* of Tama', if they are left in a dark place, the redness can still be seen shining in the dark.

The other (the *Whatu-kura*) is a *paua* (*Halotis* shell fish-hook?) such as I have described. It is like a quartz stone in appearance. It is not very large, and is cylindrical in shape, like a Pounamu (or greenstone) ear-drop; it is not at all flat, and is about four inches long. It is quite correct what you say, that the *Tohungas* collected that kind of stone in some part of Hawaiki, for they are to be found there, according to what I have heard regarding that *paua*. If it is used at sea, although the *Kahawai* fish (*Arripis salar*) may be three miles distant, they are attracted to it, and by it caught. I have also heard that the *Whatu-kura* is a *tupua* (or endowed with supernatural powers).\* Both it and the *Kura* are deposited in the same place. Would that all the old treasures brought over in our canoe were as safely preserved!†

#### TURA.

Now, in reference to what has been said on page 49, Vol. III., expressed in the English language, about Tura, I do not know in what canoe he came here. I am much amused at your supposition as to his canoe, to the effect that it was a block of pumice stone (*pungapunga*). Te Pungapunga was a veritable canoe, according to my idea; it was one that escaped the destruction at Maikukutea, one of the fleet of Te Tini-o-Manahua, and he (Tura) swam to the mainland from Motiti Island, and on account of the short distance his breath held. That people (the descendants of Tura) are very low in the scale; they have no prestige derived from an ancestral canoe, nor was ever one of Tura's descendants a *Tohunga*, or orator. There are four tribes who claim partial descent from Tura; amongst them are Te Arawa and Ngati-raukawa.

\* The author subsequently writes: "Hine-te-iwa-iwa, the mother of Tangaroa-potiki, went forth to set her net to catch fish, and hauled up in it the *Whatu-kura*. Her mother, immediately she saw it, knew it to be a *tupua*, so it was formed into a fish-hook with miraculous powers." Hine-te-iwa-iwa is the fair lady of Polynesian fame, who swam across the ocean to her lover Tini-rau, the King of Fish.—S.P.S.

† Vol. II., p. 282.

## THE FAREWELL OF HOUMAI-TAWHITI.

I will explain that previous to the farewell of Houmai-tawhiti to his elder brethren and his relatives, mentioned in my first paper on the second page, that when all had gathered on board Te Arawa, the old man stood up and recited this *Karakia*: (See the original in the Maori language. Without help from a *Tohunga* it cannot be translated, though the sense can be gathered).

## THE TUAAHU.

I will explain the words of Ngatoro-i-rangi at page 238, Vol. II., when the canoe Totara-keria was named, and when his younger brother Mawete wished to call it after Te Arawa, Ngatoro' would on no account consent. He was right; the name Te Arawa was very sacred. The *tuaahu* of his grandfather Tuamatua ranked above all the great *tuaahus* of Hawaiki. It was a Kauhanganui; it was the place where he offered at the altar to his god, to Tu-mata-uenga.\*

There are many kinds of *tuaahu*; the Tapatai is one, the Ahupuke another, the Torino another, the Ahurewa another—this kind is movable, it is a good one, like the Ahurangi, and brings salvation to man. The latter kind of *tuaahu* is made on the ground, and can be removed, but the prayers must be offered at a distance, and then the earth must be removed to another place and left. The *Tohunga* is able, also, to make use of his hand for reciting his *Karakias*.†

## TE KAWA.

There are five *mauri*,‡ or emblems, in this island; but I am about to explain, now, the *Kawa*,§ or prayer before war of the tribes of the island, of which there are eighteen. There is no tribe that has not a *Kawa*; it gives them stout-heartedness in war. When war is near, probably a morning is chosen, all the warriors are wetted (sprinkled); in the evening the *Tohunga*, or priest, stands up to pray, and sprinkles water over the whole of the host, and at that time will be ascertained their success or otherwise against the foe. The warriors, even if six or seven hundred, all stand on the edge of the stream, whilst the *Tohunga*, casting off all his clothing, stands naked. He then jumps into the water and performs his incantation, at the same time sprinkling all the people, so that all may be wetted; during this time the god declares to him the success or otherwise of the army, or

\* I can only suggest that the author means here, that the sacredness of Te Arawa canoe, which prevented its name being applied to another canoe, was due to their great high priest, Tua-matua, having offered up his prayers of dedication for the Arawa, at the sacred altar of Kauhanganui, in Hawaiki; accompanied, no doubt, by the sacrifice of a human life, as was the custom, and thus its name became too sacred to be applied to another, for the reason that it could not be dedicated at the same famous shrine in Hawaiki.

† See an illustration of this, Vol. III., p. 152.

‡ *Mauri* means the soul, seat of life; but in this case it is somewhat different, and seems to mean some emblem, which, having been brought over the seas from far Hawaiki, had the idea of sacredness attached to it as a connecting link with the old home of the Maoris. In this sense, it is akin to the Whata-kura described by Hare-Hongi in Vol. III., p. 39. It seems akin, also, to the relics of the Middle Ages.

§ There are several kinds of *Kawa*; one for removing the *tapu* from a new house, another connected with the cutting of the umbilical cord, etc. There are about 18 principal tribes (with many subdivisions), hence the 18 *Kawas*.

of the safety of the *Tohunga*. If it eventually turns out that they are successful, and the enemy falls, the *hau* of a man, a lock of his hair, is brought back to feed the god with, in order that the "spirit of bravery" of the people may return to their hearts (*mauri*\*). All the time one of the *Tohungas* has remained at home, he who has in keeping the *mauri* (the heart) and the *Kawa* of the tribe. So the *hau* is given to the god; it is given to him to feed on, and he consumes it in the *waka*, or receptacle in which he dwells.

The *waka*, or receptacle, is just like a *waka*, or canoe, in shape, and is very carefully made. It is from eighteen inches to two feet long. In appearance it is like a *waka-huia*, or box in which to keep *Huia* feathers, used as plumes by the people. It has a lid to it, and is carved outside. Formerly, when there were no (European) axes to hew it out easily, it was sometimes made of Totara or Manuka bark, and bound outside with vines. When the army return from man-killing, they bring with them a lock of hair of one killed in battle, and it is fed to the god, the binding outside the *waka* being undone, and the lock of hair placed at one end of it; the god then comes forth, and twists the hair and takes it to himself, then returns within. The part of the god which appears is just like an earth-worm; after twisting the hair, he returns inside his dwelling to eat it.†

Another matter connected with this subject is this: Should the army be beaten, they immediately take one of their dead to the *Tohunga* of the altar. If the death occurred one day, the body must arrive on the morning of the following day. On arrival, the *marae*, or court-yard of the altar, is carefully swept, and there the body is left lying with the face upwards; it is stiff and rigid. All the time, the numerous people are looking on in expectation. The priest of the altar then stands forth alone—he is without clothing, excepting a girdle of fresh flax round his waist—and offers up the incantation of the *Kawa*, and then the whole of the multitude of people are able to see the turning over of the corpse. Not a single individual is near the side of the defunct, and the priest also stands at a considerable distance off. The people all know the meaning of the turning. This is said to be a "defeat avenged;" it is never very long before the tribe who beat them will fall.

\* This part of the ceremony is also called the *Whangai-hau*, feeding with the medium. See Note, Vol. III., p. 172, for this meaning of *hau*. It is sometimes a lock of hair, at other times part of the scalp, also.

† The *hau* is also called a *wew*, and it equally means a lock of hair, or part of the scalp with the hair on it. Mr. Shand briefly describes the following variation of the above ceremony, as practised by another branch of the Arawa tribe. The priest having charge of the *wew* sits down on the ground with his legs extended before him, the whole of his body being covered with a thick mat made of *Toi* (*Cordyline indivisa*). Some one then places a human arm or leg between the legs of the priest, when the *wew* advances from under the mat, draws the arm within it, and it can then be heard crunching the bones. On the priest lifting the mat, soon after, nothing whatever is seen of the arm. Such is the belief of the old Maoris.

# WHAKAMARAMATANGA O TE PEPA O "TE HOENGA MAI O TE ARAWA RAUA KO TAINUI I HAWAIIKI."

NA TAKAANUI TARAKAWA.

## WAHI II.

MO TE MATAU-A-MAUI.

**A**E, koina tonu te hangaitanga o tenei, kua kite iho nei au i te kupu i to koutou reo Ingirihi; ko Waikawa kei waho ko te Mahia kei roto, kei waho o Nepia teteahi pito. E piko ana hoki taua takiwa, ko Te Wairoa ki Mohaka ki Tangoio a waenganui o taua piko, ka kiia nei a namata ko Te-Matau-a-Maui, he piko tonu ra no te takoto o tera wahi ka kiia nei he matau, koinei te ahua tiro-tiro ake ki aua tu korero nei. He mea hi te motu nei na Maui. I whea ra te taunga o te waka? ko te rangi tonu pea e tu iho nei te waka i hiia ake ai te taniwha ika nei. A, pehea ra te nui o te aho? He whakakata ake enei kupu ki a tatou.

## MANA.

Te kupu a Tama-te-kapua ki a Tuhoro, "Kia tika to whakaputa i a koe," he maha nga hua o taua kupu, ka tika ano tenei e mau nei i to koutou reo, kua mate ia kua mahue iho tona mana ki tona uri; te mana rangatira, te mana ki runga ki te iwi, te mana korero e kiia nei nga uri o nga tangata pu-korero mo te pakanga, mo te riri, mo te whakahaere i te iwi, mana ki te taonga, mana ki nga kai rangatira, huahua, aha, aha. E kiia ana tena he mana rangatira; e wehe ke ana te mana tohunga, kei nga mahi tonu ia o tona tohungatanga e tiaki ana. Na, erua aua tu mana, i a Tama-te-kapua katoa, i a Ngatoro-i-rangi katoa, engari ka topu raua ki runga i nga pakanga, kei a Ngatoro-i-rangi anake te whakahaere o nga mahi o te mana, e rangi mo te korero o te toa, o te whakahaere o te riri, kei a Tama-te-kapua te matauranga mo te whakahaere i era ahua, te manawanui.

Na, ko Rangitihi, he mokopuna tuatoru na Tama-te-kapua, i maro tonu iho taua mana o Tama, tino pumau ki a Rangitihi. Kore rawa i kaha nga tuakana ki te raweke i a Rangitihi, ki te takai, i te wehi i tana mana. Na, ka whakatika atu a Apu-moana—e noho katoa ana nga tuakana—he tamaiti whakapakanga a Apu-moana na te wahine matua, na Manawa-kotokoto.\* Na, kore rawa i kaha te hanga rangatira nei i te matakau, kei pera me Tuhoro, kei whati te karakia whakaputa horohorongau. Ki te whati hoki, ko ia tonu ka riro i runga i te

\* Ko a raua nei tamariki, koia enei; ko Rakei-ao, to mua, ko Kawa-tapu-a-rangi, ko Apu-moana. Ko te tamaiti a Rangitihi i a Rongo-mai-turi-huia, ko Ra-to-rua. Ko nga tamariki a Rangitihi i a Kahukare, ko Rangi-whaka-eke-au, ko Rangi-aohia, ko Tauru-wao. Ko te tamaiti a Rangitihi i a Papa-whara-nui, ko Tuhourangi, ka mutu nga tama a te koeke nei.

whakapuru, a, i te whati ranei, a, i te tupeke ranei o tana karakia.\* Na, ka roa a Rangitihī e takoto ana; e mahara ana a Apu-moana ma ona rangatira ano e raweke, ko ratou hoki nga matamua. No te kupu a ona tuakana, kaore raua e kaha ki te takai, ka unuhia a Apu-moana i ona kaka, kore rawa i tae mai te ngakau matakū ki a ia, i hapainga atu ano e ia tona karakia parepare i te mana, na, ka takai e ia tona papa ki te aka, koia to Te Arawa pepeha; "Nga pu manawa e waru ko Rangitihī, te upoko i takai ki te akatea." A tika rawa atu te mahi a Apu-moana i a ia te whakaputa i taua mana nei.

Kia marama: ko taua mana o Tama-te-kapua i mau ake ki a Tuhoro, nana anake i raweke, te matenga o Tuporo, kiia ake ra ki ana tama me patu he otaota ki tona uru ka mau ai ma Kahu e mahi taua mana, e kore rawa e kaha a Ihenga. No te mea i kiia ake raua, kua rawa e kai, kia tae ra ano raua ki te tua-ahu ki Maketu, kia hoki mai katahi ka kai. Kua riro te mana o taua mea, na, mau tonu iho i a Kahu. Na Kahu, ko Tawake, nana ko Uenuku, nana ko Rangitihī.

Tetehi ahua mo tena, mo te mahue iho o te mana o te papa tohunga, ka ki ake ki tona uri, kia ngaua te koromatua o tona wae-wae mau, ka noho puku, kaore e pa ki te kai, e waru nga ra e noho puku ana, ko te po ka moe iho; e ako ana mai te Tohunga ra i raro i te Reinga, a, poto noa mai nga karakia, katahi ka mutu.

Na, mo te mana rangatira ka mahue iho ki tona uri, ko te mana o Tama—mana tohunga—i riro mai i a Kahu. Erangi e karangatia ana te pumautanga o Tama-te-kapua ki runga i a Te Arawa, te mana katoa, nga taonga, te toki i tareia ai a Te Arawa waka, a Hauhau-te-rangi, me te whakakai, me Kaukau-matua me era atu taonga. A, na taua toki ano i tareia a Totarakeria. Kaore au i kite i te toki nei, erangi nga matua i kite, me ta ratou korero whakabeheheke ai, ki nga rangatira anake te takotoranga o aua taonga nei. Ko taua toki i ngaro i te horonga o Te Heuheu Tukino ki Taupo.

#### KURA, WHATU-KURA.

E tika ana ta koutou rapunga e mau nei i to koutou reo, koia tonu tenei te ahua na, e rangi e rua aua mea nei, he mea ke te Kura, he mea ke te Whatukura. Ko te Kura i pumau tonu ki runga i nga Kura a Tama-te-Kapua koira tenei ingoa te Kura. No reira ano te ahua, o te whero, a ka wahia taua ingoa nei e nga tupuna, ka kiia na te kaka i mau mai te kura, a, huna nei ki roto i ana keke, e kiia nei ki runga ki te taiaha, he taiaha kura enei no Hawaiki mai ra ano, i kiia ai he kura kei te kaka, manu. Ko aua kura a Tama nei mehemea ka waiho i roto i te wahi pouri ka kitea tonutia te whero i roto i te pouri e ura ana.

He pauna tenei, a te Whatu-kura, koia ano tenei kua oti na ano e au te whakaatunatu te ahua, he kohatu kiripaka te ahua. Kahore i rahi taua pauna nei, i topuku tonu tenei, ko te mata he wheua tangata, me he whakakai-pounamu te hanga topu, kahore i paraharaha taua pauna nei, engari ki toku mohio e wha *iniki* te roa; a ka tika ta koutou i

\* Mehemea e tu ana te tohunga, e karakia ana, e makutu ana ranei i tetehi tangata, he pai tona karakia, he marama ki tona whakarongo iho, a, kua ngaro pea tetehi kupu, ka kiia tera, "kua whati," ka mohio tonu te tohunga ko ia tonu ka riro. A, tetehi, i marama tona karakia, a, nakunaku ana tona reo, kihai i marama nga kupu, ka kiia tena "he whakapuru," ka pera ano tona mohio, ko ia ano. Mo nga mahi katoa o te tohunga, whakanoa tapu, whare nei, aha, aha, o te Maori tini mahi whakahouhou.



mea nei, na nga tangata tohunga i kohikohi era kohatu i tetehi wahi pea o Hawaiki, kei reira e takoto ana, ina hoki taku rongo ki te korero o taua paua nei. Mehemea ka tukua ki te moana, ahakoa te ika kahawai i te toru *maero* te tawhiti, ka haere mai ki a ia, a ka mau. E rangi i rongo ano au e kiia ana he tupua taua kohatu a te Whatukura, e takoto mai nei ano ratou taahi ko nga kura. He mea ake tenei kia penei te toitu o nga taonga o runga o ta tatou waka . . . .

#### KO TURA.

Na mo te kupu e mau nei i te wharangi 49 a i te kupu e mau i te reo *Ingiriki* nei mo to koutou tupuna mo Tura, kahore hoki au e mohio ana ki tona waka, e kata ana ahau ki ta koutou ki mihinga ki te waka o Tura, a, kua mea nei koutou he pungapunga pea. He tino waka a Te Pungapunga ki taku mohio. He morehu no Maikukutea, no te Tini-o-Manahua, i kau mai i Motiti. He tata pea te akiakinga i ta ai te manawa i te ngenge. Ko tena iwi kei raro rawa kaore he mana-waka, kaore i rangona tetehi uri o Tura, kia tohunga, a, kia pu korero ranei. E wha nga iwi i uruuru ai a Tura, ko Te Arawa ko Ngati-raukawa; ko Ngati-raukawa i uru nui mai ki runga i tenei waka i a Te Arawa.

#### TE POROPOROAKI A HOUMAI-TAWHITI.

Ka whakamaramatia ake a mua o te poroporoaki a Houmai-tawhiti ki ana tuakana, ki tana whanau, e mau i te *pepa* tuatahi ra, i te rua o nga wharangi, koia tenei. Ka rupeke ki runga i a Te Arawa ka tu atu te koroua ra, ka hapai tonu atu i tona Karakia, ara :—

Tuatua mai,  
Te whiwhia mai,  
Te rawea,  
Turou parea Tangaroa,  
I te orooro,  
I te oromea,  
I tukitukia ai koe,  
I tataia ai koe,  
O i !  
Kiri o Tangaroa !  
O i !  
Tere te waka nei,  
Tere angaia,  
O i !  
Tutaki ki tenei manuka,  
Tutaki ki tenei ngahoa,  
Tupu te mahara  
Tupu ki roto.  
Kia hono koe, E Tama !  
Ko to hono tawhito.  
Purua o taringa kia turi,  
A, kia hoi,  
Kei whakarongo koe  
Ki te korero iti,  
Ko te korero iti,  
Ko tahuri na  
Ko te hau aitu  
Kihai te kanohi i titiro  
Ko te taringa i whakarongo.

“E Tama! E Hei! E Oro! E Maka! E Tia! E! Naumai haere, e tae ki uta ki tai-ki-mau\* koutou; ki tai-ki-noho, he huhu, he popo, he hanehane, he mate-aitu, ka he. E rangi me mau ki tai-ki-tu, he puia, he angina, he kotuku, mate kara, ka tika te mate.”

\* Ara ki tenei motu.

## TE TUA-AHU.

Na ka whakamaramatia ake ano te kupu a Ngatoro-i-rangi i roto i te *pepa* tuatahi i te iriiritanga ra o Totara-keria, i mea ra tona taiua, a Mawete kia tapa ki a Te Arawa. Kore rawa a Ngatoro-i-rangi i whakaae. He tika; he tapu tana ingoa a Te Arawa, ko te tua-ahu hoki o tana tupuna a Tuamatua ko te mutunga mai o nga tua-ahu nunui o Hawaiki. He Kauhanganui ko te ara o nga rawa e kawea ai ia ki te tua-ahu ki te Kauhanganui, ki tona atua ki a Tu-matauenga.

He maha nga ahua tua-ahu, he tua-ahu ano te tua-ahu Tapatai, he tua-ahu ano Te Ahupuke, he tua-ahu ano te Torino, he tua-ahu ano Te Ahurewa, tenei tua-ahu ka taea te hiki, he tua-ahu pai teuei, me te tua-ahu Ahurangi he whakaora tangata, ka taea te hamumu e te tohunga ko tona ringa tonu he tua-ahu mo ona karakia. A ki te waiho ki te whenua ka taea te hiki, e rangi me ata korero noa atu i tahaki, a, ka tiki atu ka mau i nga oneone ki teteahi wahi noa atu tu ai.

## TE KAWA.

E rima nga mauri ki tenei motu, na, ka whakaatutia ake hoki nga Kawa o nga iwi o te motu nei—18. Kaore he iwi i kore te Kawa, koira hoki te mana nui mo te riri. Na! ka whakatata ki te riri, a te ata pea ka maku ki te wai; i te ahiahi ka tu te tohunga ki te karakia ka tauwhia te wai ki runga i nga rau tangata katoa, a ko reira mohiotia ai te mate, te ora, i te hoa riri. Ko te tangata, ahakoa e 600 e 700, ka tu katoa ki te taha o te wai te ope, ko te tohunga kua makere ona, ko te kiri kau. Na, ka peke ia ki roto ki te wai karakia mai ai, me te tauwhi mai i nga tangata katoa kia maku katoa i te wai; kei te whakaatu iho te atua i te ora, i te mate o tera ope, a, o te tohunga ranei. Mehemea ka tika, ka hinga te hoa riri, a, ka mauria te hau o te tangata, o te makawe o teteahi tupapaku hei kai ma te atua, hei whakahoki katoa i te hau toa o te iwi ki te mauri o te iwi. Kei te kainga hoki teteahi o nga tohunga, te tohunga kei a ia te mauri e pupuru ana mai me te Kawa o te iwi. A, ka whakahokia ki te atua, a, ka whangai atu, a, ka kai mai te atua kei roto i te waka.\* He mea takai a waho ki te aka, a, ka wetewetokia, a, ka puta mai teteahi pito me te toke whenua nei te ahua. Ka takawhiritia nga makawe e ia, a, ka hoki atu ki roto ki tona whare kai ai.

A teteahi ahua, mehemea i hinga taua ope ra kia tere te mau i teteahi o o ratou tupapaku kia tae ki te tohunga tua-ahu, mehemea no teteahi ra i mate ai kia tae tonu i te aonga ake o te ra i mate ai. Ka tae atu, ka tahia te marae o te tua-ahu, ka waiho te tupapaku, ka whakatirahatia te kopu ki runga—kua maro noa atu; e matakitaki ana nga rau tangata. Ka tu te tohunga tua-ahu, kaore he kaka, ko te puku he mea tatua ki te harakeke hou, ka hapai i te karakia o te Kawa, a, ka kite te rau tangata katoa i te hurihanga o taua tupapaku. Kaore he tangata i tata atu ki tana taha, kei tawhiti noa mai hoki te tohunga. Ka mohio katoa te iwi. Ka kiia tera “he mate ea,” kaore e roa ka hinga te iwi i tou ra ki a ratou.

\* Ko te waka nei, me te tino waka te ahua, he mea hanga marire. Ko te roa 18 *itihi*, he waka ano e rua *putu* te roa, kei te waka-huia, takotoranga o nga huruhuru, hei titi mo nga tangata, te ahua. Erangi he kopani ano tona, he mea whakairo a waho. I mua, i te wa kaore he toki hei tarei, a, mahi ai ki te kiri totara, manuka, ka hohou a waho ki te aka. Kei te taenga mai o te ope i te patu tangata, na ka kawea mai te makawe o te tangata o te parekura ra a te ope ra, ka whangaia mana, ka wetewetokia nga hohou o waho, ka hoatu ki te pito o te waka, a, ka puta mai, a, ka takawhiritia e ia kia whiwhi te makawe ra ki aia, a, ka hoki atu ki roto.



## THE MAORI TRIBES OF THE EAST COAST OF NEW ZEALAND.

BY W. E. GUDGEON.

(NOTE.—In the following paper we have inserted figures opposite several of the names in the genealogies to indicate the number of generations back from the present time at which the individuals flourished. These are of course only approximate, as the number of generations vary according to the different lines, and are generally longer the more women there are on each line. The figures will serve as some rough approximation to the date of the events related, if four generations are allowed to a century, for twenty-five years to a generation seems to be about the right number, in the opinion of several correspondents who have written to us on the subject.—EDITORS.)

UNTIL recently, it has been the rule even among the most learned Maoris, to deny that New Zealand was inhabited, when the first historical migration arrived from Hawaiki, and they assert that this migration was that of the well known ancestor Kupe and the crew of the Matawhaorua canoe. In fact the Maori *tohungas*, or priests, have utterly ignored all ancestors save and except those who can be traced to one or other of the canoes that are said to have braved the dangers of a long voyage, and in this manner, colonised these fertile islands.

The objection felt by all Maoris, to acknowledge descent from any but the most famous ancestors, is the result of a sentiment very strong in the Maori mind, *viz.*, the desire to possess a stainless pedigree. Now the Hawaiki immigrants, who may well be termed the Vikings of the Pacific, would seem to have been a people, both mentally and physically, superior to the tribes they found in possession, and this superiority was undoubtedly transmitted to their descendants, for in no other way can we account for the fact, that within five or six generations after the arrival of the Arawa migration, the whole *mana* (governing power) of the country, had fallen into the hands of the Hawaiki Polynesians.

Even at the present day, there are many tribes that may be regarded almost as autochthonous, and who claim their land from the ancient people; but in almost every case within my experience, they claim to have derived their *mana* from some well known member of the intruding Polynesians.

The Urewera condense the idea into a few words. “*No Toi raua ko Potiki te whenua; no Tuhoe te mana me te rangatiratanga.*” “Our

right to the land is derived from Toi and Potiki ; our power and rank from Tuhoe."\*

It may fairly be inferred, that the ancient tribes were men of a milder type than their Polynesian cousins, from the fact that there is not one instance on record of their having produced a really great man. To be great in those days it was necessary, not only that a man should possess dauntless courage, but also that he should be remorselessly cruel. It was in these essentials that the ancient people were apparently wanting ; but this does not apply to the men of mixed blood ; here we have many instances of greatness, such as Rangihouhiri, Umu-ariki, and Uetaha.

In most instances it can be shown that when the Hawaiki Polynesians had become sufficiently strong in numbers, they, on one pretext or another, and by setting tribe against tribe, conquered the ancient people and reduced them to the position of *Rahi* (vassals), who were mere producers of food ; a position so degrading from a Maori point of view, that descent from these tribes is regarded as carrying with it the stain, if not of slavery, certainly that of servitude. Hence it is that the Maoris have, until recently, denied the existence of a pre-historic population.

There are Europeans who, although conversant with Maori history and language, yet hold firmly to the belief that New Zealand was without inhabitants up to the date of the first Hawaiki migration. Why they should adhere to this opinion is not clear, for it certainly should not be regarded as a matter for wonderment that there were ancient inhabitants ; the marvel is, that the fact should ever have been doubted. It is, says a learned writer, " a matter of history, that no country is found desert, by an invading, or migrating race, also, that no race however long established, and however indigenous it may deem itself, but will be found to have come from somewhere else, if we can only get back far enough to find out." The writer in question, might perhaps have added these words—and there is no race, however long they may have been in possession of a country, but will be found to have a more or less well defined tradition of other and more ancient occupants, whom they had either destroyed, or absorbed. The sentence would then have been complete.

In New Zealand, we have tradition of two such races, the red-headed Turehu, and the Maioriori. The Maori of the present day, speak of the former as fairies, but I have genealogies connecting the Maori with the Turehu, and it is to my mind very clear, that they were merely a race of people, who in the dim past, occupied these islands, and who were destroyed by the Moriori, or Maioriori as they are called by the Maori. It may perhaps be suggested, that the sandy-haired, fair-skinned, Maoris, who are known as *Urukehu*, may be of Turehu descent. There can I think be no doubt, that this peculiarity is not a freak of nature, but a reversion to some ancestral type ; a type by no means uncommon among the higher class tribes, and one held in much respect, as indicative of both courage and ability in war.

We are told, that when Te Ota-pehi organised his war party of Ngati-Rereahu, in order to attack the Ngapuhi, under Hui-putea, at Otorohanga in the King Country, he selected only *Urukshus*, and this

\* Great grandson of Toroa, chief of the Mata-atua canoe.

he did, because it was an extremely hazardous service, in which spear and stone axe, were to meet musket and steel tomahawk.

There is yet another, and more important reason, for presuming the existence of an ancient, and non-Polynesian\* people, and that is, the peculiar and highly conventional carvings of the Maoris; and their pattern of tattoo. It seems beyond a doubt, that the Maoris did not bring this knowledge with them from the Pacific islands, and it is not likely that such a remarkable form of art has developed itself among the Maoris, in the few hundred years between the advent of the Arawa migration, and the visit of Captain Cook. Many splendid specimens of ancient carving have been dug up out of swamps, where they have lain presumably for hundreds of years; but in these, we see no sign of the beginner's hand, they are of the same type as those of the present day, but better finished, and of a pattern to be found only in New Zealand; but when, or where, originated we know not.†

Perhaps the most interesting district in New Zealand, from an ethnological point of view, is that known as the East Coast, extending from the Wairoa River in Hawke's Bay, to Opotiki in the Bay of Plenty. For it is here that we find, the largest proportion of the ancient people (descendants of Maui Potiki) but slightly mixed with the Hawaiki Polynesians. I say only slightly mixed, because it is by no means clear to me, that the Ngati-Kahungunu are descended from the crew of Takitimu. They, like the Ngati-Porou, do indeed claim this descent, but they are utterly unable to say what ancestor came in that canoe. This ignorance is significant and remarkable, because they can, and do, trace from Toi-Kai-rakau to Tamatea, and they can also trace their descent from Paoa, who came to New Zealand in the Horouta canoe, five generations before the time of Tamatea. Of this canoe, a very great deal is known, but of Takitimu nothing, except that Ruawharo was the chief, and that he married Nga-Nuhaka, of the descendants of Rua-kapua-nui and was father of Kahutia-te-rangi. Ngati-Kahungunu do not however claim descent from Ruawharo.

The Wairoa tribes of Hawke's Bay, who are the real Ngati-Kahungunu, claim the following genealogy for their ancestor.

No. 1.  
84 Toi-kai-rakau‡  
Rauru  
Tahatiti  
Rakaiaora

I do not intend to deal with the history, and genealogy of the Wairoa tribes in this paper, and will not therefore pursue the subject of Kahungunu any further at present,

\* We understand the author to mean by Non-Polynesian, those who did not migrate here in the historical canoes, not that the first inhabitants were of a different race to the Polynesians.—EDITORS.

† We believe it to be quite true that the Maori carving is of indigenous growth, for nothing like it, or the tatooing, is found any where else in the Pacific. In connection with this however it has yet to be explained, how it is that the Morioris of the Chatham islands, whom there is not much doubt came from New Zealand and were of the same stock as the people found here by the Maoris, did not possess this art of carving, nor did they tatoo themselves. Either the art must have been developed since the separation of the Morioris, 27 or 28 generations ago, or the Morioris have lost the art, the surroundings in their new home not being favorable to its continuance. Perhaps Mr. Shand will be able to enlighten us as to whether there is anything in the Moriori traditions having reference to this subject, or to Mataka the traditional inventor of tatooing. Such Moriori carvings as have been seen are of a very primitive order.—EDITORS.

- 30 Tama-ki-te-hau  
Tama-ki-te-ra  
Tama-ki-te-matangi  
Tama-ki-reia-i-Hawaiki  
Te Kahu-arero

25 Pito

Bere  
Tangi  
Maika  
Tato

20 Rongokako = Maurea

Ihu-parapara = Tamatea  
Kahungunu

(Who lived about 17 or 18 generations ago.)

‡ This is the same Toti, who is shown by the Ngai-tahu genealogies on page 11 of Vol. III. of this Journal to have lived 43 generations ago.—EDITORS.

hither from Hawaiki, is I think beyond all doubt, as also, that his son and daughter, Paerangi and Hine-akua, settled permanently in New Zealand, and probably her husband Kahu-tuanui, and Hakiri-o-te-rangi; but I am of opinion, that most of the crew returned to Hawaiki with Paoa.

Paerangi is the ancestor of the upper Whanganui tribes, but the other three, are the ancestors of all the leading chiefs of the tribes I have mentioned; that is, ancestors by intermarriage with the numerous people, whom they found in possession of the country, whose genealogies show them to have been of Polynesian origin, but who trace back to ancestors unknown in the Pacific.

#### RONGO-WHAKAATA.

No. 2.

- 14 Rongo-whakaata  
Rongo-mai-ratahi  
Rua-whetu-tuki  
Hoa-kore  
10 Kai-taia  
Inanga-matamea  
Hihira  
Tarehu  
Kainga-kino  
5 Whare-pirau  
Hine-i-tuhia  
Hine-hurangi  
Eke-tu-o-te-rangi  
Hirini-te-Kani  
(Still living.)

come to New Zealand on the back of his *taniwha* ancestor, Paikea, and thereafter took the name of Paikea in commemoration of his great exploit, discarding his old name of Kahutia-te-rangi.

No. 3.

- 32 Rua-moko  
Rua-kape  
30 Te-Marea-o-te-rangi  
Ngaru-o-te-whenua  
Ngaoko-o-te-moana  
Tu-moremore  
Tu-haha  
25 Maru-i-tauira  
Maru-i-tawhao  
Maru-i-torohanga  
Maru-i-taketake  
Maru-whakatipua

but will confine myself to the tribes of Poverty Bay, and northwards to Cape Run-away.

The modern, and well-known tribes of that district are as follows:—

Rongo-whakaata  
Te Aitanga-a-Mahaki  
Te Aitanga-a-Hauiti  
Ngati-Ira and  
Ngati-Porou

It is these tribes, who claim to be descended from the Hawaiki immigrants who came in Takitimu. As to the first two, and the last, I can find no evidence to justify the belief, that they are the result of any migration other than that of Paoa, *viz.*, the crew of Horouta. That Paoa did migrate

20 Rua-kapanga		20 *Kahutia-te-rangi
Rua-te-hohonu	Porou-rangi	Maru-papa-nui
Uwawa	Bongomai-a-niwaniwa	Tu-toto
Manawa-pou	Apa-rere	Tu-nui-o-te-ika
Nga-rangi-kokouri =	Hau-punoke	Mapuna-a-rangi
Tu-mauri-rere =		Te-Tapu
	14 Rongo-whakaata	

The Ngati-Porou of the present day assert that Kahutia-te-Rangi and Paikea are one and the same person, such however, was not the opinion of Mohi-Buatapu, the most learned of all their *tokungas*. His opinion was, that Paikea was a descendant of Toi-kairakau, mentioned in genealogy No. 1.

The following is a genealogy of that Kahutia-te-Rangi who came from Hawaiki to New Zealand on the *taniwha*, and the relative position occupied by Bongomai-a-niwaniwa shows that the Kahutia in No. 8, could not have been the same person.

No. 4.		
27 Amaru-nui-a-rangi =	Kea	
Waitu-ma-tangata =	Uenuku =	Rangatoro
25 Haku-manu-aitu	Kahutia-te-rangi	
Rua-huruhuru		
Rua-weuweu		
Tahu-paka		
Tama-nui-te-ra		
20 Uea-u-ngore		
Hewa-tauaki		
Tawhaki-ka =	Bongomai-a-Niwaniwa	
	17 Apa-rere	

The descendants of Rongo-whakaata occupied a very limited area of land, between the the Turanganui and Waipaoa Rivers at Poverty Bay, extending only a short distance inland, and still known as Turanganui-a-Kiwa. The ancestor Kiwa, is but little known at the present day, but if we may judge from the fact that the ocean surrounding these islands is still spoken of as the "Moana Nui a Kiwa"† (great sea of Kiwa) we may suppose him to have been a chief of very high rank. I submit a genealogy of this illustrious chief, showing that his descendant intermarried with Uenuku-marae-tai, a child of Tahu, and nephew of Porou-rangi.

No. 5.	
Katere-moana =	Turi-kakao
Rakai-tapu-take =	Kiwa
	Moana
	Ngaru-nui
	Ngaru-roa
	Marangai
	Tiko-haere
Houmea =	Kekerapo
Otu-tangi	
Otu-pawa =	Mamao
Uenuku-marae-tai =	Taku-rangi

From the foregoing genealogies, it will be seen that Turanganui was at one time inhabited by tribes who, whatever their descent may have been, certainly did not come in any of the historical canoes from Hawaiki.

At the same time it cannot be denied that Rongo-whakaata must have intermarried with the descendants of Rua-pani, who owned the Kaiti Block near Gisborne, and probably with other Hawaiki stock, but notwithstanding these marriages, the tribe must I think be regarded as a remnant of the ancient Polynesian people.

\* Not the son of Rua-wharo and Nga-nuhaka.

† It is unfortunate that this name was not preserved and given in place of the Tasman Sea, Kiwa has certainly a prior claim.

## THE AITANGA-A-MAHAKI.

This is the largest and most important of all the Poverty Bay tribes, and occupies all the country between the Motu, Hangaroa, and Waimata Rivers, and has for its neighbours, the Aitanga-a-Hauiti, Ngati-Ira, Whakatohea, Ngati-Ruapani, Ngati-Tahu, and Ngariki tribes.

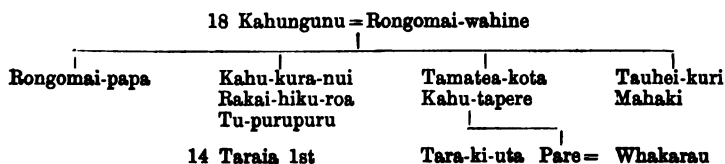
This tribe is descended in part from the ancient people, whose genealogy I have given, also from the Ngariki, and last, but by no means least, from the ubiquitous ancestor Tamatea, through his two sons Whaene and Kahungunu.

Concerning this man Tamatea, it may safely be said, that no other ancestor has at the present time such widely spread descendants, the whole of the Waikato people claim descent from him through Mahinarangi, who married Turongo, ninth in descent from Hoturoa, of the Tainui canoe, and most of the Arawa tribe are descended from Rongomai-papa, a daughter of Kahungunu, who married Tuhourangi, sixth in descent from Tama-te-Kapua. From these two marriages, it has come to pass that all of the central tribes of the North Island can claim Kahungunu as an ancestor.

It was in Turanga, Poverty Bay, that the Ngati-Kahungunu tribe may be said to have originated; for it was here that the children of Rongomai-wahine grew up to manhood, but how they obtained a right to live in this district, is not clear to me, unless it came to pass through marriage, as in the case of Tamatea-kota, who cohabited with Rongokanae, a child of Rongo-whakaata. At this period of Maori history, Kahungunu had no land, he was simply a wanderer, from Mangonui in the far north, and his wife Rongomai-wahine, belonged to the Mahia tribes.\* In whatever way the right may have been obtained, it is very certain that the children of Kahungunu lived at Poverty Bay, and would probably have continued to reside there, had not Tupurupuru, greedy of power, and jealous of the attention paid to the twin sons of Kahu-tapere, murdered those children, and in this way, brought about his own death at the hands of his cousin Whakarau, and caused the expulsion of most of the other descendants of Kahukuranui.

The following genealogy will explain the position :—

## No. 6.

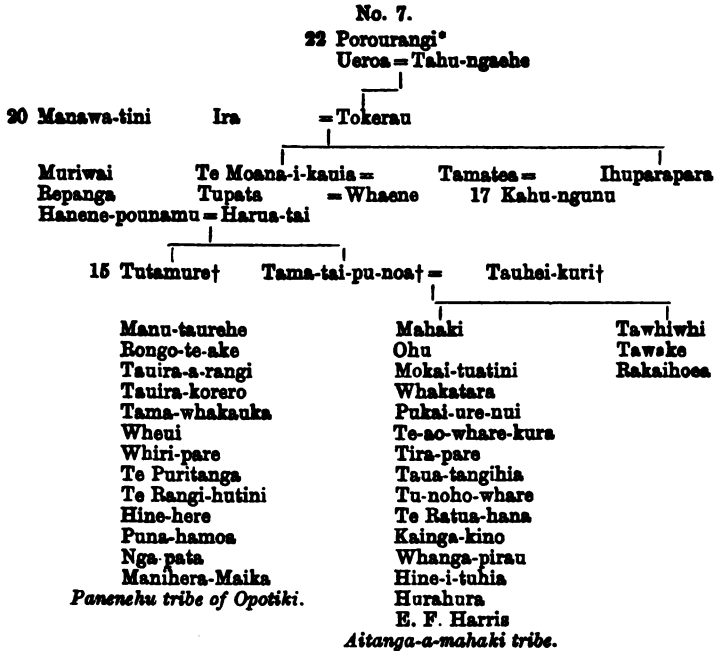


The murder of these children was a very important event in the history of Maori New Zealand, for it not only caused the migration of Taraia and Te Ao-matarahi, to Here-taunga (Hawke's Bay), but also had much to do with the migration of Rakai-paka, and Hine-manuhiri to Te Wairoa (Hawke's Bay).

The ancient genealogy of Mahaki is as follows :—

\* In a future number of the *Journal* we hope to give the history of Kahu-ngunu and his migration from Kawhai-nui, near Tauranga, written by one of his descendants.—EDITORS.





TE-AITANGA-A-HAUITI AND NGATI-IRA.

These two tribes may conveniently be taken together, for both of them claim Ira-kai-putahi as their ancestor, some claiming that this ancestor came in Horouta canoe, some in Takitimu canoe.

It is almost as difficult to reconcile the numerous contradictions and absurdities contained in the genealogies and traditions of this ancestor, as it is in those of Tamatea-pokai-whenua. It may I think be conceded, that one named Ira, did come in Horouta canoe, but it cannot be maintained that it was this Ira. Nor do I think that the one and the same man, was father of both Kahu-kura-ao, and of Iwi-te-rerewa; the relative positions of the generations of Paoa and Ira, will be seen at a glance by reference to this genealogy.

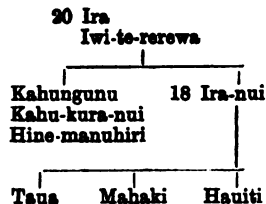
No. 8.

25 Paoa‡ (Chief of Horouta canoe)

Hine-akua  
Haua  
Aniu-ki-taba-rangi  
Te-Ngore

20 Ueroa  
Tahu-ngahe-nui

Rua-te-pupuke  
Rua-pani  
Pukaru =



\* From Porou-rangi, the Ngati-Porou tribe of the East Cape take their name. — EDITORS.

† See this *Journal*, Vol. I., p. 147, for some incidents in the lives of these three individuals—"The Fall of Maunga-a-Kahia Pa"—by T. W. Rimiti. — EDITORS.

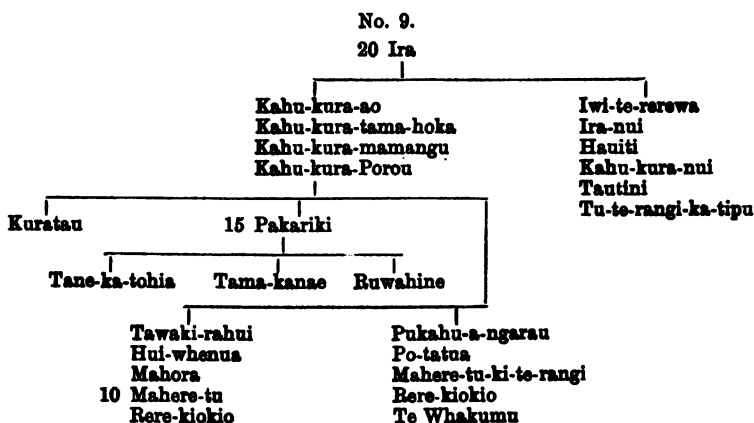
‡ See the history of Paoa, such as is known, in Vol. I. p. 76.

The Ira of Kahu-kura-ao may have come to New Zealand in the Takitimu canoe, but the probabilities appear to be in favor of this Ira having been one of the sons of Tahu, and a nephew of Porou-rangi. The Ngai-tahu of the Middle Island claim from two sons of Tahu, named Ira-a-Tahu and Ira-Paroa, and there is yet another Ira, son of Tura, from whom the Ngati-Ira of the Wairarapa derive their name; for it is not a fact that the name of Ira was first taken to the Wairarapa by the fugitives from Pakaurangi, those people fled to their kindred in that place, who were known by the same name. If my theory is correct that the East Coast Ira is one of these men, then it would place him in the exact position that he should occupy in the Maori Pantheon.\*

From the youngest son of Ira-nui (see No. 8), is derived the name of the Aitanga-a-Hauti tribe, it does not necessarily follow, that the whole of the tribe were, or are, descended from him, but he was the important factor in the tribe, and hence his name was adopted.

It was Hauti, and his son Kahu-kura-nui, who attacked and drove away, his brothers Tana and Mahaki. The former of these two, retired with his adherents to Te Kaha on the East Coast of the Bay of Plenty, and there by intermarriage with the ancient Ngariki tribe, formed the famous tribe of warriors known as the Whanau-a-Apanui. Mahaki dwelt among the Wahine-iti, and his descendants married into that tribe and in due time fell under the *mana* of Tu-whakairi-ora, and his Ngati-Porou warriors.

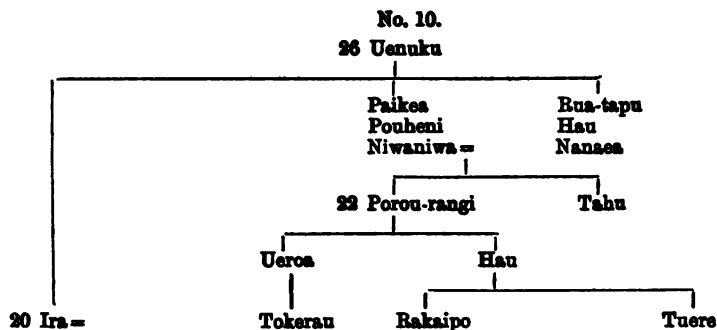
The genealogy of Ngati-Ira proper, differs from that of Hauti.



It is said that Mahere-tu-ki-te-rangi was killed at the Pueru-maku fight by the war party of Kahu-kura-nui, and if such is the case, then Iwi-te-rerewa and Kahu-kura-ao, cannot be children of the same father.

The Ngati-Porou, claim Ira as a son of Uenuku and Takarita, and on the father's side, claim the same parentage for Paikea, but their own genealogies utterly refute this claim.

\* There seems to be reason for thinking that one of the name of Ira, lived in far Hawaiki, for the Samoans have a tradition that the island of Tutuila, was called after a husband and wife named Tutu and Ila, the last being obviously the same as the Maori name Ira.—EDWARDS.

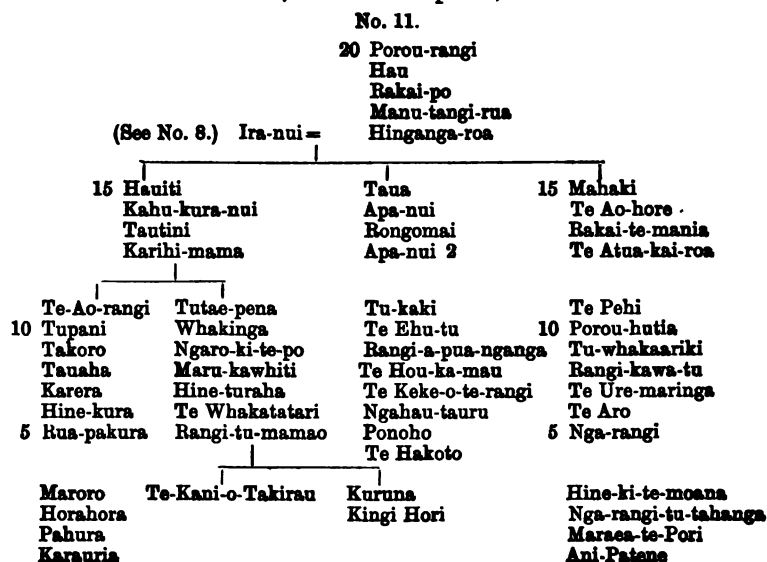


The Ngati-Porou, and indeed, all of the East Coast tribes tell the same tale in explanation of the distinctive name given to their ancestor Ira, viz., that Uenuku having reason to believe that his wife had committed adultery with Tama-huna-rangi, and Tama-huna-ku, slew all three of the guilty parties, and to complete his revenge had Takarita's heart cooked, and given to her young son, who for that reason was ever after called Ira-kai-putahi.

The Aitanga-a-Hauiti, have from a very early period been a tribe of *mana*, who not only ousted their relatives and rivals, the Ngati-Ira, from most of their lands, but also have successfully held the lands, from Turanganui in the South, to Waipari Bay in the North, against all comers.

The leading chiefs of this tribe at the present day, are Kingi Hori (a nephew of the famous Kani-a-Takirau), Karauria Pahura, and Karaitiana-te-amaru—the latter a grandson of that Te Amaru, who by his outrages on his own people, compelled them to call in the friendly aid of the Whakatohea tribe, who came, and for ever settled the difficulty by killing and eating the savage who had regarded his own tribe much as a farmer would his flock of sheep, viz., as fresh meat to be killed when required.

The following is a genealogy of the above mentioned chiefs, and also of the kindred tribes, Whanau-a-Apanui, and Wahine-iti.



The history of Ngati-Ira, is that of one long struggle for existence, for the most part the result of their own turbulent character. Up to the time of Kahu-kura-nui, son of Hauiti, there was peace in the land so far as Ngati-Ira was concerned. The trouble began when that chief sent two of his wives, Rakau-manawa-he, and Tahi-pare, to the Pakaurangi Pa, to ask Ngati-Ira for some seed *kumara*. These women were grossly insulted by the people of the *pa*,\* and it is said, would have been killed, had they not been protected by Hine-tau-piri, who was related to both parties, and who brought the women back to Anaura. Kahu-kura-nui was not a man who could be insulted with impunity, and he resolved to attack Ngati-Ira; but as was often the case in those days, he dissembled his wrath, and consulted Hine-tau-piri, who said; "The *pa* will fall from want of water." We are then treated to one of those childish stories, with which the Maoris delight to ornament their traditions, and are expected to believe that dried crayfish, that had been steeped in salt water, were collected and presented to the Ngati-Ira, and that the tribe in question eat those fish with child-like confidence. If they did so, they were very unlike the Maoris of the present day. We may however, pass over these little embellishments, for the *pa* was suddenly surrounded by Kahu-kura-nui, and taken, despite the efforts of many brave men who repeatedly sallied out, and after dipping their mats in the water, fought their way back to the *pa*, so that the women and children, might suck the moisture from the garments. It is from this incident of the battle that it was called "Pueru-maku" (wet garments).

The chiefs in Pakaurangi Pa, were Te Rua-rau, Whakatuarehu, Tane-ka-tohia, and Hine-manuhiri. All of the people related to the last-named were saved. Many others escaped under cover of night; but about one-third of the garrison were either killed, or enslaved, among the former Mahere-tu-ki-te-rangi.

Those who escaped fled in three divisions, one party fled to Kaiora near Whangara, a few miles north of Gisborne, another to Te Anaraparapa, which was both a cave and a *pa*, this section of Ngati-Ira, was under charge of Tane-ka-tohia, who hearing that he was pursued by the tribe of Hauiti, retired to Manga-matukutuku, where they turned and defeated their pursuers, and again at the Waihou river, beat the same party back, killing the chiefs Angiangi, Rua-hana, Warawara-kau, and Te Rimu-tutae.

The third division fled to the Kuratao branch of Ngati-Ira, who had intermarried with the descendants of Porou-mata. Here, as will be shown, they murdered Tu-te-uru-hina, and then fled to the fastnesses of Huiarua Mountains where they were joined by Tane-ka-tohia and his section.

From this time there appears to have been continuous fighting, the result of which was generally against Ngati-Ira, and this state of affairs must have existed for many years, as we hear nothing more of Kahu-kura-nui. It is his sons and grandsons, who carry on the war.

The most formidable section of the refugees were those who fled to Kaiora, these people, after recovering from the moral effect of their defeat, mustered their forces, and marched to obtain revenge. They were however met by Moki, and his son Te Ao-tata, at Uawa or Tologa Bay, and defeated with the loss of their chief Whakairi.

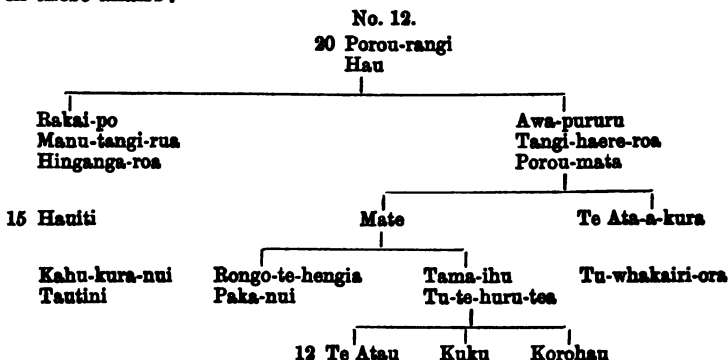
\* The *haka* or song which contained the insult to these ladies will be found in Mr. John White's "Ancient History of the Maori," Vol. III., p. 83 (*Maori part*)—**EDITORS.**

This severe lesson had no effect on Ngati-Ira, beyond stimulating them to still greater efforts, so they now sent for their friends the Ngai-tai, of the Bay of Plenty, and again fought the descendants of Hauiti—on this occasion, at Te Pakura near Anaura Bay, but with no better fortune than they had previously experienced, for Tautini and his brothers not only defeated them, but killed the chiefs Hunga-ariki, and Te Ara-kahua, and worse than all captured the great chief Rua-taritari.

The tattooing on this man is said to have been so beautifully finished, that his captors asked one another, "Who is this man?" The old chief replied to them in these words; "Rua-taritari is dead, he died on the war path." This was the last effort made by this section of Ngati-Ira; the *hapu* under Ngaherehere migrated to Opotiki in the Bay of Plenty, where they still reside, their leading chief being until lately Te Hira-te-Popo. Hou-takitaki, led a strong *heke* or migration to Te Kuiti in the Waikato country, where he fell under the *patu* of Mania-poto.\* The *hapu*s of Te Kura-rere-mai-waho and Rere-kiokio were ejected from Kaiora by Tohura, a great grandson of Rongo-whakaata, and finding every one's hand against them, marched to join the descendants of Tahito-tarere, and Rakai-nui, who had left Turanganui only a few generations before, and were then settled in the neighbourhood of where Wellington now is. Notwithstanding the dangers of their long march, they reached their destination, and are still known in Southern Wairarapa, under the old name of Ngati-Ira.

In my genealogy No. 9, I have mentioned Rua-wahine as one of the branches of Ngati-Ira. This woman had married Tawhiwhi, a son of Tauhei-kuri (see No. 6), and their children had not only this powerful Kahungunu connection to help them, but also the Ngati-Porou of Waiapu, with whom their children had intermarried, for these very sufficient reasons the Rua-wahine section were not interfered with, or involved in the misfortunes of their relatives.

It only remains now to give the history of that section of Ngati-Ira who had established themselves in Huiarua Mountains, *viz.*, the descendants of Tane-ka-tohia, Tama-kanai, and others, whose names have not been handed down to posterity. After the flight from Pakaurangi, these people had been protected by Te Atau, whose near relative Tu-te-uru-hina, had married Kuratao, a Ngati-Ira chieftainess. The following genealogy will give an approximate idea of the actors in these affairs:—



\* It seems possible that the *heke* of Hou-takitaki may have left about the beginning of the Ngati-Ira troubles and not so lately as the Wairarapa migration of Te Whakaumu.

With Te Atau, these restless warriors might have lived in safety and at peace with their fellow-men, but apparently this was the very last thing desired by them, for when Paka-nui avenged the death of Porou-mata, and defeated the Ngati-Rua-nuku, at the battles of Taitimu-roa, and Te Ika-korapa-rua, Ngati-Ira rose up to avenge their friends, but were themselves defeated at Pohoroera. When however Paka-nui left the district to prosecute his southern wars, Ngati-Ira killed Tu-te-uru-hina, and six of the children of their own chieftainess Kuratao. This evil deed would have been avenged at once by the Aitanga-a-Mate tribe, had it not been that Te Atau was a man of a singularly generous and peaceful character, which the Maoris now profess to admire, but which was so little to the taste of his people in those days, that his own brothers encouraged a slave to murder him shortly afterwards. Te Atau did however order all of the offenders to leave his territory, and those who had not already fled to Huiarau, marched to Te Aruhe-whakato, where they lived under the impression that the Ngati-Porou were afraid of them. Here they tattooed their bodies in a peculiarly horrific manner, and it is said tattooed their tongues in order to strike terror into the Ngati-Porou. Finding themselves still unmolested, they occupied Whakaihu-puku, where they built a pa and occupied themselves in composing insulting songs against their enemies. The long-suffering Ngati-Porou had however made up their minds to fight, so Rongo-paki-hiwi, Te Ao-wera, and other descendants of Paka-nui, joined Kuku and Korohau, in order to attack Whakaihu-puku.

Possibly the tattooing may have had a bad effect on the spirits of Ngati-Porou, for when Ngati-Ira sallied out to meet their enemies in the open, Ngati-Porou fled in confusion to Te Puna-o-ruahiha, where they were rallied by Rongo-pakihiwi and Te Ao-wera; the former slew an important chief named Titi-kura, and the latter we are gravely informed, killed no less than seven of the enemy with one stroke of his *taiaha*. The survivors of this turbulent but unfortunate tribe fled to the forest, and would for ever have passed out of Maori history, had it not been that about this period, Tautini was killed by his own tribe, to avenge the death of a son of Tu-maro-kura, whom Tautini had slain for no other reason than to gratify his cannibal tastes. Tautini had been killed by Tu-te-manga-rewa, and it now became the duty of Tu-te-rangi-ka-tipu, to avenge his father; this he did with remarkable promptitude. A war party was collected at the Kawakawa, and with its aid the Toeroa Pa at Tokomaru Bay was taken and Tu-te-manga-rewa slain. He then marched on Anaura, where the Aitanga-a-Hauiti were fighting among themselves. On the march he bethought himself of the Ngati-Ira as possible allies, by whose aid he might hold his own. With this view, he collected the scattered remnants of that tribe, under their chiefs Tamatea-kuhukuhu and Te Ao-moe.

Revenge was now in the hands of Ngati-Ira, they joyfully entered into the plans of Tu-te-rangi-ka-tipu, and took a leading part in the downfall of one section of Hauiti, at the battle of Rau-peke-nui. In reward for these services, Ngati-Ira received the lands between Waipari and Te Mawhai, and in this way, once more became a tribe, though a broken one.

(To be continued.)



## TRACES OF ANCIENT HUMAN OCCUPATION IN THE PELORUS DISTRICT, MIDDLE ISLAND, NEW ZEALAND.

BY JOSHUA BUTLAND.

**F**ORTY years ago the Pelorus District, including the shores of the Sound and the adjacent inland valleys, might have been briefly described as a tract of mountainous forest-clad country, within which a number of small artificial clearings had at some time been made. A few of these clearings were under cultivation, the remainder being overgrown with fern, scrub, and small trees. Along the shores of the Sound these abandoned cultivations, always near the water, were particularly conspicuous, the brown fern and bright-foliaged shrubs covering them, contrasting well with the darker green of the tall forest trees which everywhere on the land-side surrounded them like a wall. Excepting these silent witnesses there was little to indicate that the lonely reaches of water had ever been disturbed by man; the dense forest that filled the numerous valleys and clothed the hills from base to summit when examined internally or externally, having all the appearance of a primeval growth. But time has proved that the Sound was not always as solitary as when Europeans began to settle on its shores; the depopulation to which the overgrown clearings testified was only a repetition of what had taken place at some remote period on a much larger scale. When Captain Cook entered Queen Charlotte Sound in 1770, and again in 1778, he remarked the Natives were subsisting exclusively on fern-root and fish, having no land in cultivation, though in the North Island he had observed considerable areas under crop. As the deserted gardens are not confined to the Pelorus Sound, some still being visible in Endeavour Inlet close to Cook's old anchorage, we must conclude the land was cleared since his time. This conclusion has been curiously confirmed by a discovery on the shore of Tawhitinui Reach, Pelorus Sound. In a hollow Hinau tree (*Elaeocarpus dentatus*); on the edge of a scrub-patch called locally the Maori garden, Mr. Mills, the present proprietor of the ground, found a broken bayonet, the breech of a gun-barrel, part of a small worthless hatchet, trade goods of early European days; and several other scraps of iron, evidently a treasure-trove of the time when iron was first introduced.

The Maori garden, till lately covered with a dense growth of Kohekohe (*Dysoxylum spectabile*), about six inches in diameter, and various shrubs corresponding exactly with the deserted clearings throughout the Sound, show that a revival of agriculture must have taken place

early in the present, or towards the close of the last century. A result probably due to the introduction of potatoes.<sup>1</sup>

When the Nelson settlement was founded, whole sections of land in the Waimea were almost entirely worthless owing to the many large irregular-shaped pits, or "Maori holes" from which gravel had been taken by some former inhabitants, and spread over the adjacent ground five or six inches deep. As land was thus prepared for the growing of *kumaras*, and the raising, sifting, and spreading of such a mass of gravel, with rude tools, and by human labour alone, implied generations of workers,<sup>2</sup> agriculture must have been carried on in that portion of the country long before Cook re-discovered the Archipelago.

About 1855 the destruction of the forest on the shores of the Pelorus Sound to create artificial pasturage was commenced, and has gone on uninterruptedly with constantly increasing activity, a larger area having been cleared during the past ten, than in the preceding twenty years. In addition to the destruction for farming purposes, several large sawmills have worked in the district. Thus, excepting the Birch (*Fagus s.p.s.*), nearly all the marketable timber has been removed and some thousands of acres are now in grass.

This uncovering of the land has brought to light traces of human occupation wholly unexpected. Scattered over the steep hill-sides and on the small flats, pits, terraces, shell heaps, cooking places, sepulchral mounds, stone implements, and other relics have been discovered in numbers that testify as plainly to a large population as do the ruined cities in other lands. Of these remains, the pits, owing to their unmistakably artificial origin and their wide distribution were the first to attract attention, the names *kumara* pit and rifle pit being given them; some concluding they had been used for concealing food, others that they were defensive works; the large forest-trees growing in as well as around many of them being overlooked.

Although many pits are found without terraces, and where none are required, and there are a few terraces in which no pit has been sunk, they are so commonly associated and so plainly portions of the same work they can be best described together. The pits, always rectangular in form and with perpendicular sides, are of two sorts single and double. The single pit being merely an excavation varying greatly in size, the largest measuring eighteen feet by ten, the smallest and least numerous only five feet square; the general depth is about four feet though some are much deeper.

The double pit consisting of two single pits placed end to end in a straight line, and separated by a wall or solid block of ground two to four feet wide. These pits, sometimes solitary, sometimes grouped in regular order, always occupy elevated situations on sloping hill-sides or on high flat topped points of land. Unlike the almost inaccessible *pas* on Motuara Island and elsewhere, described by Cook; all could be easily approached, while many were commanded by higher ground.

On the sloping hill-sides before a pit was sunk the ground was carefully levelled or terraced. The terraces being always much longer and about three feet wider than the pit, allowing between it and the bank at the rear a foot or so of level ground. The bank or wall, generally about three feet high, was always levelled at the top so as to form a narrow horizontal ledge, behind which the hill rose naturally.

In a series of pits and terraces on the spur of a hill, close to Mr. Peter McMahon's residence, Kenepuru, these details can be plainly



made out. At the foot of the spur which separates two small valleys, on nearly level ground the series commence with a double pit, having a dividing wall four feet wide, this is followed by another double pit, the dividing wall only two feet wide. Above the pits where the ground begins to be steep, is terrace No. 1, crescent-shaped sixty feet long and nine feet wide, on it there is no pit. Terrace No. 2, similar to No. 1, contains one large pit. No. 3, cut straight across the spur as are those above it, contains a single pit; No. 4, a double pit with small compartments; No. 5, a single pit; and No. 6, about two hundred feet above sea-level, a single pit. In profile the spur has the appearance of a gigantic staircase. On the hill-sides East and West of the small valleys many pits, single and double are scattered, all similar in their construction to those upon the spur.

At Moetapu, on the Elephant Rock a low knoll standing out in the sea, there are four pits, in one of which the remains of wood-work are still discernible. From it we learn that the pit had been lined with the trunks of fern-trees set up perpendicularly. On the ledge at the top of the back wall there is the remains of a Totara slab in a very decayed state. To form the ledge, the large root of a birch tree had to be cut through; the stump of the tree rotted down level with the ground is still visible.

These remains seem to indicate that the pit was in use within a comparatively recent period; but in another pit lower down an unusually large Matipo (*Myrsine Urvillea*), an extremely slow-growing tree is standing. Beside this near the edge there is a full-grown Birch (*Agus Solandria*) having its roots projecting over the margin, thus showing that it had grown since the pit was dug; indeed it is probable that all the trees now covering the knoll have sprung up since the place was abandoned.

When Mr. McMahon settled in his holding, the land now cleared was covered with dense bush in which there were but few large timber trees. Amongst the pits and terraces Hinau and Towai (*Weinmannia racemosa*) trees are standing, many of the Hinaus being hollow.

In Crail Bay a spur still uncleared is occupied by a group of pits, the largest being eighteen feet long by ten feet wide and eight feet deep, another close by measuring nine feet by eighteen. Some of the birch trees standing amongst these remains being ten feet in girth.

Every part of the Sound furnishes the same unmistakable evidence, that the forest has taken possession of land once occupied by man.

The pits and terraces being always in very dry situations where only trees that never attain very large dimensions will grow, their antiquity is not as apparent as the antiquity of remains found in other situations. There can be little doubt that the natives were correct in saying that these pits were dwelling-places, though how they were covered, or whether the horizontal ledge on the top of the back wall supported the roof, there is no means of ascertaining.\* In all the timber has disappeared except in the one on Elephant Rock, and that may have been restored; the pits above and below it, much delapidated, show only the bare earth.

It has been suggested to me that the Natives dug holes for vapour baths. Possibly some of the pits may have been used for that pur-

\* It seems to us somewhat doubtful if the pits were dwellings. The description tallies exactly with the Kumara pits or store-houses found in most of the old Pas of the North Island.—EDITHS.

pose. In one set I examined on the flat-topped point in Kenepuru, four pits are in a line side by side and close together, three of them are large enough to allow several persons to lie down, but in the fourth a man could only sit or squat.

For whatever purpose the pits and terraces were constructed, we can gather from them how the population was distributed, where they are, we may at least be sure the people dwelt. Throughout the County of Sounds there is scarcely a bay of any size in which one or more pits are not found. In some localities they are particularly numerous, these are generally the sunny sides of hills. On Rangitoto, or D'Urville Island, the Natives inform me the spurs are terraced to a great height. Even on small islands destitute of water, like the Trias in Cook's Strait and Mabel Island in Picton Harbour these remains may still be seen.

In the north end of the Kaituna Valley, near Havelock, there are a few pits on the hill-sides, but in the Pelorus Valley I do not know of one, though "Traces of Man" as ancient as any discovered on the shores of the Sound, have been observed in various places.

Shortly after settling in the Pelorus valley my attention was directed to a black horizontal seam in a perpendicular clay bank, formed by the encroachment of the Pelorus river on a small island at the head of the tide-way. The seam consisted of charcoal mixed with burnt stones and large mussel-shells, the whole evidently the remains of a cooking place. From one of the shells I examined the lime portion had almost disappeared, but the more durable horny cuticle was intact. Above this ancient cooking place there was about three feet of solid clay, over which again stood a large Matai tree (*Podocarpus spicata*) more than three feet in diameter.

Between the time when the fire was lighted and the discovery of the remains thirty-three years ago, the clay must have accumulated and the Matai sprung into existence, but more than that, the narrow channel separating the island from the mainland must have been still narrower, or probably it was not the bed of the Pelorus when the old inhabitants tarried beside it to cook their food. It could be plainly seen when the seam of charcoal attracted attention, that the island had been a point of land severed from the mainland by the river working its way into a stream that drained a small gully a little to the westward. The wide shallow channel on the south side of the island, now only carrying water in flood-time is plainly the old Pelorus bed.

This was the first indication that the district had been inhabited longer than was commonly supposed. Subsequently the washing away of the clay bank continuing, exposed the burnt earth and stones of a Maori *kapa* (or oven) ten feet below the surface of the island, showing that at some period a filling up or raising of the land had taken place; and that men had occupied the spot occasionally or regularly during the time.

The second discovery was made on my own place, Te Patoa. Carrying a line of fencing through the bush, the large root of a Matai had to be cut through in order to sink a post-hole, near the bottom of the hole, two feet deep, burnt stones and earth, the remains of a Maori *kapa*, were found; the position of the tree showing it had grown since the oven was in use. Everywhere throughout the district these cooking places have been unearthed under similar circumstances.

Lately one was pointed out to me in North West Bay, with the stump of a very large Towai tree projecting partly over it; close by a very large stone axe was found protruding from the ground. As the *kapas* continued in use until superseded by the *kohua*, or iron pot, they are of any age, frequently we can only gather from them *where* the former inhabitants have been, not *when*. In the Upper Pelorus Valley fourteen miles inland several have been observed along with stone implements.

As widely dispersed as the *kapas*, and like them, belonging to all periods, are the numerous shell heaps or kitchen-middens. In some the shells are quite fresh, even the perishable Pauas (*Haliotus iris*) not having lost their brilliant colours; in others the shells have crumbled into undistinguishable fragments. Though found on the hill-sides and inland, the shell-heaps are most numerous near the sea-shore, where they have been discovered with large forest trees growing over them, such as the Pukatea (*Atherosperma Novae Zealandiae*) and the Rimu (*Dacrydium cupressinum*), which in the Sound grows on the low-level land, and also on the hills. From a few of the older heaps carefully searched by some young friends, I obtained bones of fishes, rats and dogs, but no human remains. This is remarkable, as, from a refuse-heap in the corner of a cave between the Clarence and Hapuku rivers, I got four human bones, mingled with fish, bird and seal bones.

In the *Polynesian Journal* for September, 1898, I described the finding of Moa bones in a shell-heap, and *Kapa*,<sup>5</sup> and the discovery of many bones in various parts of the Sound, none being found in the inland valleys. Since then, I have ascertained that at Okoha Bay a number of bones were seen after burning off a patch of bush, but, owing to the great heat to which they had been subjected, they crumbled on being exposed to the weather. The distribution of the Moa bones coincides exactly with the distribution of the pits and terraces, or with the distribution of the ancient population. This cannot be a mere chance coincidence; if the great bird dwelt within the forest, it would have found its way into the Pelorus Valley. Though the quantity of marketable timber is much greater inland, the bush along the coast is far denser, the Kie-Kie (*Freycinetia Banksii*), a littoral species, converting it in many places into an almost impenetrable jungle.

That the Moas were in some way connected with the people, who along with them have left traces on the shore of the Sound, there can be little doubt; but whether they merely strayed from the open country while the land was clear, or whether they were brought in, there is no means of ascertaining. If brought in dead for food, their bones would be confined to the middens, not scattered abroad as we now find them.

The most positive evidence yet obtained that the Pelorus Valley was inhabited prior to the growth of the present generation of forest trees was furnished by a stone implement discovered by my neighbours, the Messrs. Dalton, while clearing a piece of land for the plough. On digging out the stump of a Matai tree, about three feet in diameter, they found embedded in the under portion of the wood a chisel-shaped tool now in my possession. This implement of grey chert, nine inches long, two and a half inches wide, and one and a half inches thick, is well polished and had been used, the edge being notched, but not broken beyond re-sharpening. Just as stones are frequently embedded

in the roots of trees through the wood growing round them, this interesting relic of some long-forgotten individual was entombed. Some time previous to this discovery a very rude implement, merely a long round water-worn stone having a four-sided point at one end, was dug out on my own place from beneath a Matai stump over four feet through.<sup>6</sup> These discoveries made upon adjoining blocks of land, both belonging to a remote period in the history of the district, are important. They warn us against concluding that the very rough unpolished tools found everywhere are the remains of a ruder people than the later inhabitants—they may have been merely made for work that did not require a more finished implement. I have collected several, weighing from two and a half to four pounds, that have been in use; they are probably mattocks required to work the heavy land of the district. The smaller tools of the same character so plentiful along the beaches of the Sounds may have been hastily chipped out for an emergency, and thrown away after they had served their purpose. This view coincides with a remark made by Lumholts: "The knives used by the Natives of Australia are either pieces of hard stone accidentally found ready for use, or are secured by breaking pieces off the rock, but not much additional labour is bestowed on them, though they are sometimes shaped or fastened with glue to a wooden handle. On the other hand, they understand how to polish their tomahawks, and when tribes have been found who have only roughly worked ones, the reason is not ignorance in polishing, but that the hardness of the material made the tomahawks quite sharp enough without it."

In all parts of the district and the neighbouring Sounds, stone implements have been dug from beneath large forest trees. As they have not been collected for comparison with more modern implements, we do not know whether new patterns have been introduced since the land was first peopled. Amongst the vast numbers of stone articles scattered over the land or buried in the soil, certain sorts are extremely scarce; thus out of a great many examined, I have found three made of a white close-grained quartz. One of these is a large adze highly finished and peculiarly shaped, of the others chisels, one is well polished, the second incomplete. More than a dozen kinds of stone were used in the manufacture of ornaments, weapons, and tools. Of these, greenstone, obsidian, pumice, and diorite were imported, the remainder being probably found in the district, though I have not observed all *in situ*.

I do not know of any greenstone article being found actually beneath a large forest tree, but two small implements have been ploughed out here, one from eight inches, the other over a foot below the surface of the ground, where heavy bush was standing thirty years ago.

Near the coast a greater number of these articles are discovered than inland, most being found where large trees were till lately standing. These greenstone articles whether ornaments or implements, have invariably been sawn out not chipped. A large lump of the stone found in a small valley called Kaikumara in the estuary of the Pelorus, had a slab partly sawn off, evidently with some very clumsy apparatus, the irregular cut being in places half an inch wide.

Amongst the relics that have come into my possession is a rough unfinished *mare*, made of Mica Schist, the rock of which the country

between Queen Charlotte Sound and the Pelorus Sound is composed. This formidable looking weapon, resembling an ordinary *mere* in shape, is fifteen inches long, five and a half wide, and one inch through in its thickest part. The blade, sharp on one side and thick on the other, is rounded at the end. Admiralty Bay, where this relic was picked up, is off the schistose formation; the weapon, or the material of which it is composed, must, therefore, have been taken from some other part of the district.

We learn from Mr Shand that *meres* of schist were used by the Morioris of the Chatham Islands, who, according to their own traditions, migrated from Aropaoa, the name by which the district now called the County of Sounds was formerly known throughout New Zealand.

Besides the *meres* described, other weapons of the common country stone have been discovered on the shores of the Sound. A portion of one in my collection is of coarse sandstone, and resembles a Dyak *mandau* in shape. To what period in the history of the district these implements belong—whether they were lost before any of the forest trees round about (our only time-keepers) took possession of the ground—cannot now be ascertained. A few relics discovered show that the inhabitants of the Pelorus were as forward in the art of carving as any New Zealand tribe.

About twenty years ago a statuette four inches high, of a red material resembling hard pottery, was dug up in a burying-ground at the head of Mahakipaoa Bay. Unfortunately this valuable relic was again lost or destroyed. According to the description given to me by the finder, Mr Henderson, now residing in Kenepuru Sound, it was a well-executed bust, the face unmistakeably resembling a Maori. Not far from the burying-ground a small head of a soft dark stone was found and is still preserved. The face fairly executed is more Simian than human.

From the same locality I have a well-finished greenstone *kuru* or ear ornament intended to represent some animal, but the species is not easily determined. Another *kuru* of the same material, plainly resembling a fish, was picked up in the Pelorus Valley on the terrace-land far back from the river. Near the same place some large stone implements have been discovered, showing that the ground, until lately covered with heavy forest, must at some time have been inhabited.

For ornaments as well as for weapons the common stone of the district was at some period used. Near the Maori garden before mentioned, Mr. Mills found a *kuru*, in shape and size like a pencil about two inches long made of brown slate. This unique relic may belong to the time when the better descriptions of stone these islands furnish had not been discovered.

In February, 1898, I was informed by my friend Mr. Joseph McMahon that at Ferndale, Kenepuru, there were a number of mounds or heaps of clay, supposed to be graves. As the pits and terraces already described showed that the locality had formerly been inhabited by a people differing in their habits from the modern Maoris, I was anxious to obtain a few skulls for comparison. Accordingly, accompanied by Mr. McMahon and my nephew, I visited the place mentioned. On a steep fern-clad hill-side facing the east we discovered the mounds, which were plainly artificial, and commenced our examination by digging carelessly into one of small size near the base of the hill.

Instead of the bones expected, we soon discovered that the mound contained nothing but a quantity of ashes and charcoal, evidently the remains of a large fire, over which the clay had been heaped. Perplexed, and I must confess, disappointed, we decided to open another of larger dimensions standing half a chain higher up the hill. This mound, ovoid in form was about fourteen feet long, seven wide, and five feet deep in the highest part. Immediately above it on the hill-side was a large irregular-shaped hole choked with black vegetable mould that had accumulated since it was dug. In this hole which we cleared out nothing was discovered. Between the margin of the hole and the edge of the mound there was a narrow level path about two feet wide.

A careful examination showed that the mound, consisting of clay mixed with small fragments of the mica schist of which the hill is composed, rested on a layer of ashes and charcoal six or eight inches deep. In the first place, we could see that a site had been dug out in which a very large fire, judging by the remains, was made. When it had burned down or gone out, clay taken from the hole at the rear was heaped over the ashes without being intermingled with them.

Besides the smaller mound first opened, there are close by two others in every way similar, and a small piece of ground artificially levelled, where another mound might have been raised. Higher up the hill on the same spur there is a second group of mounds, and still higher a third group, while beyond a small gully there are about twenty, and on the western slope of the hill four; one very large mound crowning a naturally level spot on the summit.

In the ashes we could detect nothing, but I noticed that portions of it were caked together as if it contained some adhesive substance. As the mounds were certainly not cooking-places, and such an amount of labour would not have been expended merely to cover up the remains of an ordinary fire, I concluded that the mounds were monuments raised over the ashes of persons who had been cremated on the spot.

A small quantity of the ashes taken from the larger mound opened, sent to Wellington for analysis, contained fatty matter, supposed to be porpoise blubber, and splinters of bone supposed to be fishes. Though this at first seemed irreconcilable with the theory of cremation, the information collected by Mr. R. E. M. Campbell,<sup>6</sup> and published in this *Journal*, proves it was, next to the discovery of human remains in the mounds, the most conclusive evidence that they are sepulchral monuments.

After giving his authorities, in his very interesting article, Mr. Campbell describes the process of cremation adopted by the Ngati-apa tribe, North Island, as follows:—"When a member of the tribe died, a place was selected in some secluded spot, and, a large quantity of fuel having been prepared during the day, a fire was lighted as soon as night fell, so that the smoke should not be seen, and when well under way the corpse was placed on it. All kinds of fat, including that of the porpoise when procurable, was added to increase the heat. The greatest care was taken to secure a perfect incineration of the body, and that every bit of the wood, even, should be completely consumed."

Shortly after the discovery at Ferndale, I questioned several Natives belonging to the Pelorus, Rangitoto, Waikawa, and the North Island; from all I received the same information, namely, that

cremation had formerly been frequently practised by the Maoris, to prevent the bones of their people being carried away and converted into fish-hooks by their enemies. I was further told that on Rangitoto Island a place is still pointed out where Rauparaha cremated one of his wives, who died on the island during his wars of extermination, but no mound marks the spot. Subsequently Mr. Joseph Hypolite, of Rangitoto Island, whose great-grandfather on the mother's side had been cremated, ascertained for me that when the custom was in vogue, after the body had been laid on the funeral pile the nearest relative applied the fire, or if there was no relative the ceremony was performed by the head or chief person of the tribe present. After the fire was lighted if the smoke began to scatter it was regarded as an ill-omen, or that death would soon claim another victim. If, on the contrary, the smoke ascended it was a good omen, the friends standing round calling out, "Mahaki-paoa! Mahaki-paoa!" piled on more fuel. When the mounds were raised, desecration of their graves, as remarked by Mr. Campbell, could not have been dreaded by the inhabitants of the Pelorus. It seems, therefore, inconsistent to suppose that the fat, fish, etc., was merely thrown in to increase the heat of the fire in order that the bones of the corpse as well as the flesh might be consumed. Their presence in the ashes proves that they could not have been added until the fire was nearly, or quite extinguished. Probably they were votive offerings, and the complete reduction of the body to ashes may have had a religious meaning.

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" High on the top the manly corse they lay,  
And well-fed sheep, and sable oxen slay :  
Achilles covered with their fat the dead,  
And the piled victims round the body spread ;  
Then jars of honey, and of fragrant oil,  
Suspend around, low bending o'er the pile.  
Four sprightly coursers, with a deadly groan,  
Pour forth their lives, and on the pyre are thrown.  
Of nine large dogs, domestic at his board,  
Fall two, selected to attend their lord.

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As a poor father, helpless and undone,  
Mourns o'er the ashes of an only son.  
Takes a sad pleasure the last bones to burn,  
And pour in, tears, ere yet they close the urn."

—*The Iliad*, Book xxiii.

Since their first discovery, sepulchral mounds have been observed in various parts of the Sound. On a hill-side near the head of Kene-puru Sound there are a few solitary graves of this description, and at Ely Bay, a cemetery. A mound which I examined at Broughton's Bay, six miles from Ferndale, contained ashes and charcoal similar to those described. All the mounds at present discovered are in open fern land which must have been cleared at some remote period. Within the forest the recognition of these mounds would be very difficult owing to the inequalities of the ground produced by falling trees and other causes. Their age, therefore cannot be determined in the same manner as the pits, terraces, and other remains on which large forest trees have been found standing. Still there are good reasons for referring to the same period.

It has been remarked that "the abodes of the dead represent the abodes of the living." The long barrows in which the primitive inhabitants of the British Islands are found interred, resembled the

caves wherein they dwelt ; and the round barrows of their Keltic successors were like the holes or huts they inhabited. The Australian natives who erect no permanent dwellings, raise no sort of monument over their dead.

Why a people who practised cremation selected steep hill-sides for burial places, thus entailing on themselves the labour of excavating sites and carrying fuel, can only be explained by their mode of life. They may have been actuated by the same unaccountable desire that makes the proprietor of a castle or mansion erect a costly tomb ; a desire that they should after death occupy a position similar in some respects to the position they occupied during life. The pits and terraces scattered over the hill-sides and on elevated points of land not chosen for concealment or defence, and the sepulchral mounds so similarly situated, there can be little doubt are monuments of the same people. When I questioned the Maoris, though all were well aware that cremation had formerly been practised in the country, none knew anything of the mounds ; to them they were a complete mystery, an almost certain proof of their antiquity.

Besides cremation, the former inhabitants of the Pelorus district disposed of their dead in various ways. Recently a tomb built of stones and containing a much decayed human skeleton, was found at Taradale, Kenepuru Sound, by the same young friends who searched the kitchen-middens for me. The body had been interred in a squatting position or reclining with the lower limbs folded against the breast. At Beatrix Bay I was shown the remains of a hollow tree that contained many human bones, and bones have been dug up in various places.

Along the shores of Rangitoto Island the Natives inform me, many human bones are buried in the sand ; these they consider the remains of a former race, as the Maoris never inter so carelessly.\*

From the remains brought to light by the destruction of the forest along the shores of the Pelorus Sound, we learn that the district was formerly inhabited by a people differing widely in their habits from the Maoris of Cook's or the early missionary times, and that these ancient people occupied the land at a period sufficiently remote to allow our slow-growing forest trees to come up and attain their full dimensions where their habitations once stood or where their fires were lighted.

On comparing the bush throughout the Sounds generally, with that of the inland valleys, though on the coast it is much denser and more entangled with climbing plants, the quantity of pine timber is much greater inland. Where the forest has been destroyed and the land allowed to remain idle, certain shrubs found along the margin of the undisturbed forest, such as the Poro-poro (*Solanum aviculare*) and the Ngaio (*Myoporum laetum*), etc., quickly take possession of the ground. These in time are displaced by larger shrubs and what may be called our timber trees, of which the slow-growing pines are the last to re-appear. In many places on the coast Tawa trees nearly monopolised all the level land, though the few large pines scattered amongst them showed that the soil is well adapted for their growth.

This coupled with what we gather from the Maori holes and gravel-covered land of the Waimea, and the number of stone implements found scattered over the flats, seems to justify the conclusion that while the ancient inhabitants dwelt upon the hills they kept the

\* This is an error. The Maoris very frequently indeed make use of the sand hills as burying places.—EDITORS.



adjacent valleys in cultivation. If this conclusion is correct, it explains why the population was so strictly littoral, the Taro, the Kumara, and the Calabash, the only esculents then in cultivation, will not thrive in the colder inland climate.

That the Pelorus Valley was occasionally frequented at an early period is sufficiently proved by the stone implements and cooking places discovered; but there is another and more important evidence of ancient occupation, as it enables us to test the value of Native traditions to which, in the sequel, I shall refer.

The point of land formed by the junction of the Wakamarina and Pelorus rivers, called by the Natives Taituku, was occupied thirty years ago by the principal *pa* of the district. As the word Taituku signifies "the head of the tideway," and the tide at present only flows up the river to Parānuī, a mile and a half below the Wakamarina junction, it is apparently a misnomer. In explanation the Maoris state that according to their traditions, when the place was first occupied the tide did flow there, and that the name has ever since been preserved. In 1860, since which time the rivers have undergone considerable alterations owing to the gold-mining, there were in the Pelorus below the Wakamarina two falls, or rapids, one at the head of the estuary, the other about twenty-five chains higher up. Above each of these falls the river was in places very deep. Although when not flooded the surface of the river immediately in front of Taituku was seven or eight feet above the highest tide-level, the bottom of its bed was several feet lower. The two falls—Parānuī and Ropaka—were merely dams, the removal of which would have allowed the tide to run up to the Wakamarina mouth, converting it into a veritable Taituku. How these dams originated may still be seen at the Para para, a mile below Parānuī; here a mass of snags imbedded in the river-bottom has collected gravel brought down in flood-time, and thus raised a barrier, over which when the tide is out the river flows with great velocity. In time, if nothing occurs to counteract what is now taking place, the accumulated gravel will raise the barrier above tide-level, and make the Para para the terminus of the estuary.

On the Parānuī Fall timber is still protruding from the gravel-bed; in the older Ropaka it is only after a flood has scoured a channel any can be detected. A little above Ropaka, the river encroaching on its banks, exposed to view beneath ten feet of soil, a bank of stiff clay, having many stumps of trees standing on it just as they had grown. As the stumps were constantly submerged, the growth of trees in such a situation could only be accounted for by the Ropaka Fall, or dam, not being formed when they were living. Near to the mouth of the river trees of the same species, Whāuwhi (*Plagianthus betulinus*), are now growing on land only a few inches above high-water mark; raise the surface of the river permanently by means of a dam, a little higher than tide-level, and these trees, though well adapted to flooded land, must perish.

This is what happened where the clay bank and the stump it supported were exposed. The evidence is unmistakable that at a very recent period geologically speaking, but remote in the history of unlettered people, the tide did flow up the Pelorus Valley to the Wakamarina where a rocky reef crosses the Pelorus River forming a rapid of a different nature to those described. As it is extremely improbable that the Maori reasoned out the former condition of the district, we must accept the statement that Taituku has been continuously occupied ever since it was what the name implies.

It will, I think, be admitted that the traditions of a people who so faithfully preserved a name and its origin, is evidence worth taking. I shall therefore close this article by giving briefly the substance of what I have been able to collect from my Maori neighbours regarding the ancient inhabitants whose remains have been described. Premising that my information has not been obtained from one individual, or at one time, but little by little, only one item resting on a single statement. The district now called the County of Sounds, including Rangitoto and Arapapa Islands was originally inhabited by a small dark-complexioned Maori-speaking people, who were very numerous, peaceable,<sup>10</sup> and industrious. Being agriculturists they kept large areas of land in cultivation, but as seamen they displayed little ability, constructing only small canoes. These canoes when not in use were dragged by means of ropes up the hills, where the population generally resided; the numerous pits scattered along the shores of the Sounds and on the islands, being the remains of their habitations. The aborigines were acquainted with the Moa, which according to the accounts they have handed down was sixteen feet in height. Whether they only knew the great bird in the open country and hunted it for food, or whether they had them like the tame cassowaries kept by the New Guinea Natives, there is no tradition.

Upon this peaceful population the ancestors of the modern Maoris descended from the north in their large canoes; having only to encounter an unwarlike people, they destroyed all before them. A few of the inhabitants were enslaved, their descendants being still pointed out amongst the Pelorus Natives. One family in particular, the Pokiki, is said to be a remnant of the old race. The only individuals bearing the name with whom I am acquainted, certainly correspond with the traditional descriptions of the Natives, being shorter of stature and darker-complexioned than the Maoris, generally differing from them also in features. From the ancient inhabitants the Maoris obtained a knowledge of the greenstone, and how to work it, besides other useful arts in which they were farther advanced than their conquerors.

The preservation of the name Taituku, and the legend attached to it, necessarily implies that this locality or district has been continuously inhabited since the name was bestowed; had the place been deserted for any length of time after the valley assumed its present character, the name must have inevitably been lost.

On the other hand, the re-growth of the forest along the shores of the Sound points to depopulation. Between the revival of agriculture when the over-grown Maori gardens were cleared and the days of the Pit-dwellers, there was an interval of centuries, during which the Sound could only have been inhabited by people subsisting on the natural productions of the district.

What seems most probable is that a small remnant of the ancient population escaped destruction by concealment, and that thus their names and traditions have been handed down. The strange but persistently repeated story of the little canoes that were hauled up the hills, may relate to the unhappy times when the unfortunate survivors lived like hunted animals, surrounded by the ruins and memories of their once-peaceful homes.

NOTE.—Since writing the foregoing pages, I have been informed by Mr. H. W. Harris, formerly a catechist at the old Mission Station on the Waipa, that he discovered, while clearing a patch of forest-covered land at the head of Endeavour Inlet, an ancient Taro garden, the ground being covered with small gravel carried up from the sea beach, about forty feet below.—J. B.

## NOTES AND REFERENCES.

<sup>1</sup> When and how the Maoris first obtained potatoes for cultivation is uncertain. The story told to Mr. Ligar by Taniwha or Old Hooknoes, chief of the Mercury Bay natives, namely, that he was twelve years old when Captain Cook arrived there in 1769, and that the first potatoes were grown from a handful of tubers given them at the time, is evidently incorrect. Cook left England on the 26th of August, 1768, called at Rio de Janeiro, from whence he sailed on the 5th of December; reached Tahiti April 13th, 1769, where he remained until July 13th, and dropped anchor in Mercury Bay November 5th.

The last place at which he could have obtained potatoes was Rio, but it is extremely improbable that he got any there, as very few vegetables of the temperate zone were grown in Brazil, even when Spix and Martius travelled through the country in 1817. But allowing that he did procure a few in December, 1768, they would have been totally unfit for seed in the November following, after being carried about in the tropics over six months. The first potatoes grown in New Zealand were from those planted by Captain Furneaux on Long Island, Queen Charlotte Sound, in 1773, and which were dug by Cook in February, 1774, when he revisited the Sound on his last voyage. A few years ago leaks were wild in many places on the shores of the old Sound, these may have spread from Furneaux's gardens, as Cook mentions finding them still growing, but there is no reason to suppose that the potatoes were perpetuated.—See *Chapman's "Cook's New Zealand,"* p. 138, 147. [It has been stated on the authority (we think) of D'Urville, that potatoes were introduced into the north of New Zealand by Dr. Surville, who visited Doubtless Bay in December, 1769, at the same time that Cook was on the Coast.—EDITORS.]

<sup>2</sup> In Waimea West alone over two hundred acres of land at least was covered artificially with gravel, everywhere intermingled with black peaty mould, though the adjacent land that had not been interfered with was light brown coloured, being generally deficient in humus.

<sup>3</sup> While inspecting the Rai Valley in 1886 my attention was directed to the prostrate trunk of a large Totara astride of which a Birch tree was growing. The history of this curious vegetable monument was easily deciphered. A Birch seed lodging on the upper surface of the fallen tree, germinated; the seedling sending a root down on each side through the damp decayed bark or sapwood into the ground, developed into a tree over three feet in diameter when I saw it. Still between the outstretched roots lay the remains of the Totara, a mere shell furrowed by the rains of many years, but harder and sounder than the Totara slab near the old pit on the Elephant Rock.

<sup>4</sup> Besides the Maori holes there were, in Lower Waimea West, a number of small cup-shaped depressions arranged like a street. These were evidently the remains of dwelling places. On the Wairau Plain similar depressions arranged in regular order may still be seen.

<sup>5</sup> Long before the discovery of Moa bones in the Middens of the Sound, our fellow-member, Mr S. Swanwick of Picton, informed me that while working on the Otago goldfields in 1862 he assisted at the sinking of a shaft on the bank of the Manuherekie river, close to where it joins the Clutha. During the work of sinking, about ten feet below the surface of the ground, a funnel-shaped Maori *Kapa*, lined with much-burnt river boulders, was out through. Within the *Kapa* were some charcoal and ashes, also two large Moa thigh-bones having the ends much charred. Round the *Kapa* there was a quantity of burnt earth, showing that it had long been in use. Before the sinking of the shaft commenced there was nothing to indicate that the ground had been disturbed; the surface of the claim being level with the plain that stretched away to the Dunstan township.

<sup>6</sup> In the Pelorus Valley the preparation of forest land for the plough is not commenced until the trees have been felled and burned fifteen or twenty years, when all the timber has disappeared except the Matai stumps, which have to be dug out. This is why so many stone implements have been found beneath these trees. The annular rings show that a Matai is four centuries old when three feet in diameter.

<sup>7</sup> See "Among Cannibals," by Carl Lumboltz, Chapter XXVIII., p. 835.

<sup>8</sup> "Cremation Amongst the Maoris," by R. E. M. Campbell. See *Polynesian Journal*, Vol. III., p. 184.

<sup>9</sup> Mahakipawa, now so well known through the discovery of gold in the locality, should be Mahakipaoa. The meaning of Mahaki-paoa is "smoke gently rising," i.e. not blown by the wind, from *paoa*—smoke, and *mahaki*—calm, placid, gentle.—EDITORS.

<sup>10</sup> In their peaceful habits they resembled the Morioris of the Chatham Islands, amongst whom homicide was unknown. See "The Moriori People of the Chatham Islands," by Alexander Shand, *Polynesian Journal*, Vol. III., p. 78.



## TE TAKENGA MAI O ENEI KUPU A PAKEHA, A KAIPUKE.

NA HOANI NAHE.

I TERA No o te *Journal*, vol. iii., p. 27, i whakamaramatia iho e ahau te takenga mai o tenei kupu—a “Maori—tangata Maori.” Ko tenei whakamaramatanga i raro iho nei, he kimi ana i te takenga mai o enei kupu ngaro nei a “Pakeha” raua ko “Kaipuke.”

Engari ano enei kupu he kupu hou enei no te Pakeha nei ano. Ko Kaipuke, ko puke, pukepuke, maunga, motu, motu-tere, mou-tere. Te kitenga o nga tangata Maori i te kaipuke, te waka nei o te Pakeha, ka kiia i reira e nga Maori, he puke, pukepuke, maunga—ara mo te teiteitanga ake ki runga i te moana. I kiia ai ano hoki he motu, motu-tere, mou-tere ranei, no te mea he motu, motu-tere, mou-tere nga wahi whenua i waenga moana. I kiia ai ano hoki te Kaipuke he motu-tere, mou-tere, no te terenga haeretanga i te kawhakinga a nga Ra, Whakawhiti, Komaru, Ra-whara (sail). He kupu tawhito ano ia te mou-tere mo nga motu ririki i waho tata i te tua-whenua, te motu-tere mo te wahi whenua i haria e te waipuke o nga awa wai Maori ki tetahi wahi ke atu tu ai. Ko Kaipuke, mo te kainga tonutanga o nga tangata o runga i aua kaipuke ra, i runga tonu i o ratou kaipuke. I penei hoki te whakahuatanga i tana kupu nei—“Katahi te iwi kaipuke tonu ko te iwi moana nei!” Ka mau te ingoa nei “Kai-puke,” te waka nei o te Pakeha. I mau katoa hoki enei ingoa ki te kaipuke:—“Te Puke, te motu, motu-tere, me te mou-tere.” I tino mouna ai tenei kupu te kaupuketanga tonutanga o nga Pakeha i runga i o ratou kaipuke—ara, ko te Maori, kaore e kai i runga i nga waka e rere ana i te moana, e tau ana ranei i te taha moana. Ko te putake, he tapu no nga karakia a nga tohunga, karakia ai hoki ana ka rere i te moana, kei tahuri, kia u ra ano ki uta ka kai ai.

Heoti, e kore e taea te whakamarama ake, i pewhea nga tangata o nga waka i rere mai nei i Hawaiki, i kai ano ranei? kahore ranei. Otira me penei pea he whakaatu ake maku mo tenei mea, ara, ko nga tohunga o nga waka i rere mai nei i Hawaiki, he tohunga nunui, he Pukenga, he Wananga. A, he nos a ratou nei karakia; kua mana a ratou nei karakia i nga atua o te ua, o te hau, o te rangi, o te moana—kua korero atu, kua korero mai, nga atua kia ratou. Na reira i taea

ai e era tohunga te whakanoa a ratou karakia kia kai ai ratou i waho i te moana. Ko etehi o nga tohunga i konei, he tohunga taurira; he tapu a ratou karakia, he tauhou hoki, he mea whakaako hou; na reira i tapu ai a ratou karakia kia mana ai i nga atua, he mea korero-a-ngutu hoki aua karakia ra; ki te he te whakahaere a nga tohunga taurira nei, ka ngaro a ratou karakia, e kore e taea te korero-a-ngutu. Na reira i whakatapua ai. E taea ana nga tamariki te mea kia kai i te u o te whaea

E whakahuatia ana nga Pukenga, nga Wananga, nga Taurira, e te karakia o te tuanga, o te kotinga hoki o te putake me te kauru o te rakau i taraira nei hei waka—te waka e karangatia nei ko Tainui—ko taua karakia ra kei tetei No o te JOURNAL te perehitia ai.

E whakaatu ana ahau i te putake i whakahua ai nga Maori i te kupu nei, Kai-puke—i penei ra te whakahuatanga; “Katahi te iwi kai-puke tonu ko te iwi Moana nei, i runga tonu i o ratou puke, etc.” Ka mau te ingoa e karangatia nei, Kai-puke, mo ratou hoki kaore ra i pera, i kai tonu ki runga i o ratou nei waka, koia nei ra te take i tino purutia ai e nga Maori te kainga tonutanga o nga Pakeha i runga i o ratou puke.

Ko “Pakehā,” i ahu mai tenei ingoa i te “atua o te Moana,” ona ingoa, “Atua, Tupua, Pakepakehā, Marakihau, Taewa,” he atua no te moana uriuri; ko tona ahua he tangata, he ika ano hoki. Waihoki ko nga tangata o nga kaupuke nei i kiia e nga Maori, “Ko te iwi Moana.” I huaina hoki ki te iwi Moana nei ki nga Pakeha nga ingoa nei, ara, Atua, Tupua, Pakeha, Taewa.

Ko Pakeha, no Pakepakehā, atua-pokepokewai o te Moana-uriuri. Ko Pakepakehā ano, he atua nui e kapi ana te Moana i a ia. I tana nui, maha ranei—i tona nui tonu ranei i kapi ai i a ia te Moana uriuri?—Ara, te moana e kore nei e kitea atu tona mutunga mai, e kitea atu ana ano te mutunga mai o te moana e pae mai ana, e pangia ana e nga kapua o te rangi, e kore ratou e ki, koia ra te mutunga mai o te moana, engari kei ko atu ano, e kore nei e taea te mohio atu, e kore nei ano hoki e taea te whakatatutu tona hohonutanga, koia i kiia ai, ko te moana uriuri.

Ko te rangi e tu iho nei, ahakoa kaore nga Maori nei e tae ki te rangi, e meatia ana e ta ratou whakapapa korero i nga meatanga a nehe, e taea ana e ratou te mohio ake te teitei o te rangi. Ara, koia ano tera i te rangi e tu iho nei, e turia mai ra e te Ra, e te Marama me nga Whetu. Ahakoa kaore nga Maori e mohio ki nga *maero* te matara o te teitei o te rangi, e kiia ana e ratou, koia ra ano tona teitei e tirohia ake nei e te kanohi, kaore i ko atu, e kore hoki te tangata e tae ki reira e mohiotia ai e he ana ta ratou e ki nei; “Koia ra ano te teitei o te rangi!”

Ko te Moana uriuri, e hara i tera e tirohia atu ra te mutunga mai, engari kei tua atu, kei tua atu, kei tua atu. Ki te haere he tangata, ka taea, e kore ia e tae rawa pera ano te hohonu mehemea ka whakatātututia. Otira no te mea kaore i taea e nga Maori te whakatātutu, na reira i kiia ai e ratou te moana nui, “Ko te Moana-uriuri.

## THE ORIGIN OF THE WORDS "PAKEHA" AND "KAIPUKE."

BY HOANI NAHE. TRANSLATED BY S. PERCY SMITH.

IN the *Journal*, vol. iii., p. 27, I explained the origin of the words "Maori" and "Tangata-Maori," that which follows below endeavours to seek out the origin of the words "Pakeha" (a white-man) and "Kaipuke" (a ship) which seems to be lost.

These words are both modern, since the days of the white people. Kaipuke is from *puke*, a hill, *pukepuke*, a hillock, *maunga*, a mountain, *motu*, an island, *motu-tere* and *mou-tere*, drifted-islands. When the Maoris first saw a ship—the canoe of the Pakehas—they thought it was a hill, hillock, or mountain, in consequence of its loftiness above the sea, and an island, because a drifting-island is a portion of the land within the sea. It was said to be an island or drifting-island because it was carried along by the sails. The word drifting-island (*mou-tere*) is an old word applied to the little islands near the mainland, and the other name for drifting-island (*motu-tere*) describes the portions of land carried away by the floods of the rivers to a different place. Kai-puke (to eat on board ship) was applied because the people on board actually did eat on the Kaipuke (ship). The following would be said: "This people of the sea, *kai-puke*, eat on board," and hence the name Kaipuke adhered to the canoe of the Pakeha. All these words were used for a ship: "The hill, the island, and the drifting-island." The reason the word Kaipuke has been retained is because of the Pakehas eating on board (Kai-puke) in distinction to the Maoris who never ate on their canoes when at sea or at anchor, on account of the Karakias or invocations of the priests, which had been said at starting, for fear they should be rendered ineffectual. It was not until they landed that they ate.\*

It cannot easily be explained what the people did on their voyage here from Hawaiki, whether they ate or whether they did not, but this is what I should be inclined to say, viz.: that the priests who came in the canoes from Hawaiki were priests of a high order, such as the Pukengas, and Wanangas, and their Karakias were harmless to man and had been authorised by the gods of the rain, wind, the sky, and sea—they had free communion with these gods. Hence those priests were able to secularise (*whakanoa*) their Karakias so that they could eat whilst at sea. Some of the priests of this country were disciple-priests and inexperienced, and their Karakias were *tapu*—recently taught; thus their Karakias were *tapu* in order that the gods might approve of them; their Karakias had been taught them by word of mouth (and not by the gods?) If the disciple-priests said the Karakias wrongly they were of no avail, for teaching by word of

\* After the Karakias the canoe was *tapu*, or sacred, and to have eaten food would have destroyed the efficiency of the Karakias. Many canoes were so *tapu*, that food was never eaten in them.—S.P.S.

mouth cannot be properly accomplished, hence were the Karakias made *tapu*. A child knows the way to its mother's breast (but its knowledge is confined to that?)

The Pukengas, the Wanangas, and Tauriras (disciples) were all invoked in the Karakias for the felling, severing of the stump and head of the tree in building the canoe called *Tainui*; that Karakia will be printed in a later number of the *Journal*.

The word *Pakeha* is derived from the "gods of the sea," the names for which are: *Atua*, *Tupua*, *Pakehakeha*, *Marakihau* and *Taewa*;\* they were the gods of the deep sea, and in appearance like men, and sometimes even fish. Also, the Maoris called the sailors "the people of the sea," and these *Pakehas* (Europeans) were called by the names above given.

*Pakeha* is derived from *Pakehakeha*†, the apparition gods‡ of the deep sea. *Pakehakeha* is an enormous god, he covers the sea, either by his size, or his numbers, that is, the ocean whose bounds cannot be seen, for we can see the sea bounded by the horizon where the clouds appear to touch, but it cannot be said that is the end of the sea, for it is far beyond; it cannot be measured, nor can its depths be sounded, hence it is called the *Moana-uriuri*, the deep sea.

As for the sky which stands above, although the Maoris have never been there, they have a knowledge of it through their traditions relating to the things of old, and have some idea of its elevation above us. I refer to the sky which is occupied by the sun, the moon, and the stars. Although the Maori has no knowledge of the number of miles it is distant, they are able to appreciate its distance by the eye; there is no "beyond." No man has been there or can contradict them when they say, "How great is the elevation of the heavens!"

The deep sea (*Moana-uriuri*) is not that which we see the end of, but that beyond, beyond, beyond. If any one goes there, he will find out, but not to the same degree as if it had been sounded; it is because the Maori cannot sound it he calls the deep sea the *Moana-uriuri*.

\* All of these names have been applied to Europeans, besides others, such as *Piharoa*, *Urekiha*, *Maitai*, etc.—S.P.S.

† See Archdeacon W. L. Williams' derivation of the name from the same source, Vol. ii., p. 63. In that note the Archdeacon states that he is unable to ascertain when the word was first applied to white people. It is used by Dr Marshall so early as 1834.—S.P.S.

‡ I cannot find a good English equivalent for the word *pokepokenwai*; *poke* or *pokepoke*, is to appear as a spirit, but it means more than that, it is to be, as it were, enveloped, enclosed by, a spirit, with malicious intent.—S.P.S.





## THE KUMARA, PEREI, AND TAEWA.

BY REV. T. G. HAMMOND.

THE paper by the Ven. Archdeacon Williams leads me to add a little more upon the same subject.\*

I learned from the Hokianga Maoris the names of twenty varieties of the *kumara*, but regret the loss of my notes; the names, however, may at any time be obtained from the Mahurehure tribe, at Waima. The Hokianga Maoris now only cultivate the Toroamahoe, Koreherehe, Kumara-Maori, and Waina,—the latter being a new kind yielding abundantly on suitable soil.

The Maori testimony as to a flowering variety of the *kumara* is no doubt quite correct. When on a visit, about ten years ago, to Kaeo, Whangaroa, the Rev. Wi Warena Pewa called my attention to a solitary flowering *kumara* growing in his garden at Mangaiti. The leaves and stem were a rich dark green, and the flower like the ordinary wild convolvulus. During a residence of nine years in Hokianga, I had ample opportunities of seeing most of the *kumara* cultivations in that wide district, but I never saw or heard of another flowering specimen.

\* In support of the statement contained in footnote, page 144 of this volume, and that of Mr. Hammond above, we may state that on asking Te Karehana Whakataki, of the Ngatitōa tribe, an old man now living at Porirua, he told us positively that the Maoris possessed potatoes before the arrival of Europeans, and gave the following names of varieties—Taewa being the general name:—

Parareka, white and pink kinds.	Nganga-tawhiti.
Maori, pink, like the Tataironga Kumara.	Ropi.
Maori-kura.	

Again, Rangipito, an old native of the Ngati-awa tribe, now living near the Hutt, Wellington, recently told Mr. Elsdon Best that before the arrival of Europeans they possessed the following varieties of potatoes:—

Makoikoi, skin red, white internally.	Taitaironga, black.	Tairutu, red.
Bape.	Maori.	Matawhawhati.
Parareka, white.	Maori-Kura.	Kotipu.
Horotae.	Papaka.	Ongaonga.

In giving this information, these old men intended to imply that the Maoris possessed these varieties before the times of Captains Cook and De Surville, but it seems to us questionable if they are not varieties produced from those brought here by those two navigators.—EDITORS.



The varieties of the *kumara* formerly known at Patea and the West Coast of the North Island generally are :—

- |                |                  |
|----------------|------------------|
| 1. Aorangi.    | 7. Rangiora.     |
| 2. Monenehu.   | 8. Kopaunganga.  |
| 3. Kotipu.     | 9. Arikaka.      |
| 4. Pehu.       | 10. Anurangi.    |
| 5. Toroamahoe. | 11. Pokere-lahu. |
| 6. Kahutoto.   | 12. Taputini.    |

#### TE PERE.

The *peré* is a variety of *kumara* about which there are two opinions expressed by the Patea Maoris. Some say the plant is indigenous, others contend that it was imported in the Tainui canoe. It is described as like the *taro* in colour, but the *kumara* in shape. It throws up a strong stalk, and produces five or six tubers from three to eight inches in length. This plant, before the introduction of the pigs, was quite common, specimens may still be found on the edges of the bush or around the swamps of the Waimate Plains.

#### TAEWA.

In support of the editors' foot note\* to the Archdeacon's paper as to the possession by the Maoris of a potatoe before the arrival of the Europeans, I may add that the oldest Maoris on the Patea Coast contend that they had several varieties. Every man you meet will tell you that a certain ancestor, Te Reke Tatairongo, obtained from the hidden world (*po*) a tuber which he cultivated carefully and distributed among the people. Another variety, the Horotae is said to have been discovered as a seedling and developed into a valuable variety. As this contention as to a pre-*pakeha* potatoe is not confined to this coast it would be well that the question be thrashed out ere the old men pass quite away. The Tatairongo potatoe is still cultivated at Patea and Waitotara, and planted about Christmas, yielding largely. I think it should prove a very useful late variety for European cultivation. The following are the names of the various kinds cultivated before the introduction of the more recent European varieties :—

- |                |                    |
|----------------|--------------------|
| 1. Piakaroa.   | 9. Mangemange.     |
| 2. Tatairongo. | 10. Horotae.       |
| 3. Tahore.     | 11. Pairata.       |
| 4. Atiti.      | 12. Uwhi.          |
| 5. Nganga.     | 13. Rapiruru.      |
| 6. Parareka.   | 14. Wairuru.       |
| 7. Kotipu.     | 15. Whakairirongo. |
| 8. Nepanepa.   |                    |

I am reminded that I once saw a flowering variety of the *taro* at Taumata wi, the lovely home of, J. Webster, Esqr., Hokianga.

\* Journal Polynesian Society, Vol. III., p. 144.





## “O LE FALE-O-LE-FE‘E”: OR, RUINS OF AN OLD SAMOAN TEMPLE.

BY THE REV. JOHN B STAIR  
(Late Vicar of Christ Church, St. Arnaud, Victoria, formerly of Samoa).

THE priesthood of Samoa were of different classes and of varied influence, so that, although having no idols or idol-worship in later generations as in other groups, their influence was great and widely felt. The Tahitians were accustomed to scoff at this absence of idolatry, and call them the “Godless Samoans”; but, they were happily free from the tyranny of human sacrifices, and, to some degree, also of the lascivious worship that prevailed amongst the Tahitians, and devastated many other fair and beautiful groups. Still, for all that, the religious system of the Samoans was extensive and galling in its oppressiveness; “Lords many, and Gods many,” abounding and crushing the people with their exactions and superstitious fears. *Aitus*, or spirits, of varied dispositions and power, were numerous, filling the people with alarm and dread.

The priesthood, *Taula-aitu*, or “Anchors of the spirits” (from *Taula*, an anchor, and *Aitu*, a spirit), may be subdivided into four classes, viz.: Priests of the war-gods, Keepers of the war-gods, Family Priests, and Prophets or Sorcerers. Of these, the *Taula-aitu*, or “Anchors of the Spirits,” had great influence, and were consulted upon all warlike questions. They invoked the assistance of the various war-gods, of whom the most celebrated was *Nafanua*, a female deity revered by the whole people; and who, in conjunction with *Savea-sio-leo*, may be looked upon as the national gods of war of Samoa. In addition to these, however, each separate district had its own special war-god or gods. As for instance:

Name of god.	Reverenced by.
O le Tamafainga.	“Manono” and “O le faasaleleanga.”
O Tui-o-Pulotu.	“Fangaloa,” and part of “Upolu.”
O Turitau.	“Falealili.”
O Tui-leo-nu‘u.	“A‘ana,” and “O le Tuamasanga.”
O le Fe‘e.	“A‘ana,” and Faleata.
Aitu-i-Pava.	“Le Faasale laenga.”
Tui Fiti.	“Matautu,” and “Gaga‘eole-mounga.”
Nafanua.	“Gagaifo-o-le-mounga.”
Sepomalosi,	“Leone,” and “Pangopango.”
Moso, and	
Tui Atua.	

It was one of this class, *Taula-aitu*, the representative of the war-god of *Manono*, *O le Tamafainga*, that usurped the regal power of the islands, on the death of the last king of his line, *Safe-o-fafine*; and, who reigned until his tyranny became unbearable, when he was killed by the people of *A'ana*, in 1829.

The *Tausi-aitu-tau* (keepers of the war-gods), (or, as they were further called, *Vaa-faatau-o-aitu-tau* warships of the war-gods), had also very great influence. To their custody were committed the objects supposed to be inhabited by the district war-gods. These emblems, or symbols were various, and had different names. The fleets of *Manono* were accompanied by two of such, *Limulimuta* and *Samalulu*; the former a kind of drum, and the latter a pennant or streamer, which floated from the masthead of the sacred canoe. In the district of *O le Tuamasanga* the emblems consisted of the *pu*, or conch shell, called, *O Aiturangi* (gods of the heavens). The same symbol was used by the warriors of *Matautu*, on *Savaii*, whilst at *Angaloa*, in *Atua*, the symbol of the god's presence was a large box, or chest, placed upon the canoe of the priest of the war-god, and accompanied the fleet into battle. Another significant emblem used by the warriors of the latter place resembled a broom, or besom, which was carried, like the broom of *Van Tromp*, at the masthead of the war-priest's canoe. The *pu*, or conch shell, was always carried by the keeper of the war-god on land, when the *Tuamasanga*, or *Matautu*, were engaged in battle; but the other emblems were only taken in the canoes.

The *Faleaitu*, or spirit-houses, were objects of great reverence. Some *aitus*, mostly the war-gods, if not entirely so, were honored with them. These spirit-houses were also called *O le Matumatu o le aitu* (the Temple of the god), one of which, of more or less dignity, was usually found in every settlement. They were generally built in the common circular or elliptical shape, and, although there might be nothing in their finish or build to distinguish them from other houses, they were always regarded with reverence, and even with dread; so that, for a long time after the arrival of the Europeans, the natives were accustomed to resent any intrusion upon their sacred precincts. These temples, or spirit-houses, were always in charge of the keepers of the war-gods, who, in addition to their other titles, were called *Vaa Tauga* (war-ships).\* The emblems of the god were always placed in these temples, and given into the care of the keepers.

When the *Taula aitu* (priests of the gods) were consulted professionally, they were accustomed to visit these temples for the purpose of advising with the god, who was supposed to enter into the symbol or emblem of the deity and then deliver their answers to the questions asked. The spirit-houses were usually placed in the principal *Maras* of the village, and were built of similar materials to those of ordinary dwellings. They were usually built upon raised platforms of stone (*fanua tanu*), varying in height and dimensions according to the respect felt towards the god by the builders. These stone platforms were made, and the houses built, by the united labour of those interested, whether of a family, or village, or district.

\* Compare the Maori *Waka*, a receptacle for the god, or as a name applied to a priest, as the medium of communication with the gods. An illustration of the use of the word *Waka* as a receptacle, will be found in this volume, page 203.  
—EDITORS.

One interesting exception to the usual style of building these spirit-houses came under my notice shortly before leaving the islands, in 1845.

*O le Fale o le Fe'e* (the Temple of the *Fe'e*), the war-god of *A'ana*, Upolu, was formerly a place of great renown and importance, but of late years its glory has departed. Its history was described to me in such a way, that I determined to visit it and see for myself the marvels described. Not only were there the remains of the temple of the god, but quantities of coral that he had carried up from the reef into the mountains lay scattered on every side. I found that comparatively few had actually visited the spot, but the name of the place was familiar as also the wonderful stories of the famous *fale ma'a*, or stone house of the god. The large blocks of coral, requiring several men to lift them, were scattered about the temple, and which the god had carried up from the reef single-handed.

At last, meeting a man who seemed to have a good knowledge of the place, I arranged to visit it. My friend, J. C. Williams, Esq., the British Consul at Apia, volunteered to accompany me, several influential natives from my own district, and also of Apia, gladly going with us. We started from Apia in good time, full of eager curiosity. Several miles inland we reached a point of interest, as the track led directly through the great fortress or *Olo*, of *O le Vaemaunga*, deserted at that time, but which had played an important part in many a struggle of the past. We found the *Olo* of considerable extent, and protected by the steep sides of a precipice or deep ditch, and an embankment of earth. In time of war, the gap through which the road passed was closed by a strong stockade, and defended by a large body of troops.

As we neared the spot of our search the footpath wound down the steep sides of a precipitous mountain into a valley, the bottom of which formed the bed of a mountain torrent, which, fortunately for our excursion, was dry at the time of our visit. Crossing this valley, a short distance brought us to another river-bed, down which a small stream was quietly threading its way among the smoothly worn blocks of lava scattered over the torrent bed. We followed its upward course for some little time, when our guide suddenly sprang upon the bank, and glancing around the spot near which he stood, hastily exclaimed, "*O leni le fale, o le Fe'e* (here is the house of the *Fe'e*). We followed, curious as to what would meet our view. My first impressions were those of disappointment, since little could be seen but the thick growth of brushwood and forest trees which covered the spot; but these feelings soon gave place to others of a more pleasing character. Our guide commenced in good earnest to clear away the brushwood and undergrowth that covered the place, and as we all joined in the work the ground was soon cleared, and the remains of the far-famed *Fale-o-le-Fe'e*, or house of the *Fe'e* were laid bare before us.

We soon discovered that the house had been built of the usual round or elliptical shape, but that the builders, whoever they were, had substituted slabs of basalt for the wooden posts usually placed to support the eaves, as is the case almost universally with the Samoans; so much so, that I believe this is the only known instance of a departure from this rule. Whatever had been the character of the roof formally used, it had long since perished, and the centre slab of stone

that supported it had fallen, whilst the place of the roof itself was supplied by two large forest trees which covered the ruins, and whose far-reaching and strongly buttressed roots were spread out over the site of the floor of the house.

We found twelve or thirteen of the smaller stone posts still standing, but the large centre slabs lay broken in the middle of the circle. The outer posts, which were still standing, were about four feet out of the ground, whilst the centre slabs appear to have been originally about twelve or thirteen feet in length, fifteen or eighteen inches in width, and seven or eight inches thick. The ends had been inserted in the ground, and I imagine that, when placed upright, another slab had been laid horizontally upon them, from which other slabs or posts were raised to support the roof. Several of our party had seen these centre slabs standing not long before, and could thus testify to their appearance. It was said that lately some young fellows, hunting wild pigs, had passed the spot, and amused themselves by pelting the slabs and throwing them down.

Fortunately they left another interesting relic of the olden times intact. At about six or eight feet on the left-hand-side of the ruins was a small stone platform, or seat, still remaining, and which was perfect. Whether it had been used as a seat for the priest, or altar, was hard to say; but from the sloping stone support at the back, I fancy it had been used as a seat by the priest. I have also thought it may have been used as a coronation seat, or post of honor, at the inauguration ceremonies of a chief's installation.

The house had been forty-eight feet in length by forty-five in breadth. One portion of the floor of the house had been covered with a pavement of neatly placed slabs of stone; but these had begun to be displaced. As I looked upon this relic of bygone ages, many questions arose; foremost of which came the thought, from whence had these huge slabs of stone been obtained, and how had they been wrought by the natives, with their absence of tools, into their present shape? The former question was soon answered, for close at hand were masses of the same kind of basaltic rock exposed from the side of a precipice, and from which large quantities had evidently been quarried. I might have been puzzled to answer the other question as to how the slabs had been wrought, had I not known that the Samoans adopted a very simple but ingenious plan to split and rend similar stones. That particular kind of basalt, especially, splits easily, and a heavy blow soon rends a detached block; but when the natives require to split the solid bed rock, they clear off the mould that may be on the surface, kindle a fire upon it in the direction in which they wish the fracture to run, and then, when the stone is sufficiently heated, they dash cold water over the heated surface, and their work, so far as rending the rock is concerned, is accomplished. I looked with interest upon these relics of the past, and longed to know more of their history than it was possible to obtain. I made a rough sketch of the old seat and remains of the house, the natives looking on the while, and apparently wondering what there could be in the scene to so deeply interest me. Another question would naturally arise, as to how such huge masses of stone could be moved such distances as they sometimes were. In the present case the distance was not great, but the blocks were too heavy to be lifted, in many cases. I think there can be no doubt they were always shifted, or dragged, on rollers or

small skids; removed and relaid as needed—an old world method of removing heavy burdens that was found in common use in this distant portion of its boundaries.

After we had satisfied our curiosity at the old ruin, our guides, anxious to make good the whole of their statements, drew my attention to the so-called coral, said to be found in the bed of the torrent, and which formed one great marvel of the story. It was said to be of three different kinds, and all brought from the reef. It was in vain we told them it was not coral at all, but a substance formed in the neighbouring stream. They laughed at our statement; but could scarcely believe their eyes when I split one of the blocks of the so-called coral in half and showed them various leaves and small twigs embedded in it, asking them at the same time if they had ever seen such coral as that on the reef. That revelation seemed to confound them, but they still stoutly contended for the old story.

From thence they led us up the bed of the stream to show us what they called the larger blocks of coral, but which proved to be calcareous spar of a more compact formation. Failing to convince us here, they conducted us to the spot where the *amu*, or branch-coral was to be found; but, on getting there, we were disappointed to find that a portion of the rock had fallen down since our principal guide was last there, and filled the place where the *amu*, or branch-coral, had formally been found. This place had been a large natural basin at the foot of a precipice, into which the stream fell from above, forming a small cascade, and in which these calcareous formations had evidently been deposited. These latter pieces had certainly very much the appearance of real branch-coral, so that I did not wonder at the general and long sustained delusion; but the faith of our native companions seemed utterly staggered upon our finding some of the so-called coral, or, as they proved to be, stalactites, actually forming upon the surface of a portion of the rock, similar to the substance which had been for so long a time mistaken for coral. It seemed hard to destroy such a long-cherished delusion, but so it was to be, and from that time forth the doings of the *Aitu* seemed to be sadly at a discount.

The little that we could gather about this old ruin was this:—The god, or *Aitu*, in the form of a cuttle-fish (*o le Fe'e*) was stated to have been brought from Savaii, by a woman, to Apia; but, on reaching that place he made his escape from the basket in which he was carried, and following the course of the mountain torrent bed, he had reached this spot, far inland, where he took up his abode, and in process of time made the place famous. He certainly had selected a romantic spot, and there was much connected with it to awe the mind of the beholder when under the influence of dread. Even as we looked upon the surroundings, there was much to arrest attention. The high mountains on either side of the valley; the mountain torrent, and frowning precipice, combined with the solemn grandeur and stillness of the place, all seemed to mark it as a fitting residence for such a mysterious personage; and, as a consequence, a strong feeling of sacredness and mystery had long been attached to the spot.

#### A SAMOAN CHIEF'S MOUNTAIN BURIAL PLACE.

On the summit of one of the neighbouring mountain tops the burial place of some chiefs of high rank of *O le Vae maunga* district

was pointed out to me by my guide, as an object of interest, where for many ages the heads of various chiefs had been interred, to save them from molestation and insult in time of war. I listened with great interest to his description; but, it was getting late, and we had a long journey before us to the coast, so that I was obliged to defer my visit to the spot until another opportunity, a purpose which I was unfortunately unable to carry out.

At length, and after a lapse of some fifty years, the circumstance is again brought to my recollection in a peculiar manner. During the last few months an old friend, and one of the very few old Samoan Missionaries now left, the Rev. S. Ella, of Sydney, but formerly of Samoa, brought under my notice a paper that he had read before the Ethnological section of the Australasian Association for the Advancement of Science, at their Adelaide meeting, in which he alluded to some remarks of the late Mr. Handley Sterndale, respecting some remarkable stone remains he had discovered, many years since, whilst rambling in the interior of the island of Upolu, Samoa, which are described in the first number of the *Journal of the Polynesian Society*.\*

Speaking of Mr. Sterndale's discovery, Mr. Ella says:—"Whilst rambling in the interior of the island, he came to a lofty spur of a mountain, with a volcanic centre. He crossed several deep ravines down which flowed mountain torrents. One of these ravines had been converted by the hand of man into a fosse. In some parts it was excavated; in others, built up at the sides with large stones; and, in one place he found a parapet wall. He climbed up this gully, and passed through a narrow opening in the wall unto a level space before him, where he made the discoveries he spoke of."

Amongst other remarkable stone relics he found, "a conical structure of huge dimensions, about 20ft. high and 100ft. in diameter, built of large basalt blocks, some of which he considered to have been above a ton weight, which were laid in even courses. In two places near the top he marked what appeared to have been entrances to the interior. He entered a low cave or vault, choked with rock and roots of trees. He found appearances of narrow chambers within. Mr. Sterndale thought that the pyramidal structure at one time formed the foundation of some building of importance. Many other foundations of 10ft. high were near it. He also observed a number of stone cairns, apparently graves, disposed in rows."

I feel quite satisfied that these small cairns, of which Mr. Sterndale speaks, were, as he supposed, graves, in which were buried the heads of various chiefs interred, after the custom so common to the Samoans, and that this spot which he visited on that occasion was the burial place pointed out to me, or one similar to it. And, further, on reading his description of the country he passed over before reaching it, I think he must have traversed the route by which we journeyed. Our descriptions, though written so widely apart, seem to tally. It also seems probable that the masses of rock he describes as forming the great structure he alludes to, were procured from the same precipice, or quarry, of which I have spoken.

\* Mr. H. B. Sterndale's description will be found in Vol. I., p. 62, of this *Journal*.—EDITORS.

# JOURNAL OF THE POLYNESIAN SOCIETY

CONTAINING

## THE TRANSACTIONS AND PROCEEDINGS OF THE SOCIETY.

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No. 4. — DECEMBER, 1894. — Vol. III.

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### PROCEEDINGS OF THE SOCIETY.

A meeting of the Council was held in Wellington 27th October, 1894.

Papers received :—*The Contest Between Fire and Water*, Hare Hongi. *Polynesian Sojourn in Fiji*, S. Percy Smith. *The Tahitian Circuit of Navigation*, Miss Teuira Henry. *Tahitian gods and their Regions*, Miss Teuira Henry. *Extinct Birds of the Chatham Islands*, note, Taylor White. *Traces of Ancient Human Occupation in the Pelorus District, N.Z.*, J. Rutland. *The Maori Tribes of the East Coast*, W. E. Gudgeon.

Books received :—245, *Na Mata*, for August and September, 1894. 247, *Journal*, Royal Colonial Institute. 248, *Grammar and Vocabulary* of the Ipurima Language. 249, *Notulen van de Algemeene en bestuurs-vergaderingen*. 250, *Tijdschrift voor Indische, Taal-land-en Volkenkunde*, Vol. XXXVIII.-1-2. Do. 4. Do. 5. 253, *Transactions*, R.G.S.A., Victorian Branch, Vol. XI. 254, *Sketches of Ancient Maori Life and History*, J. A. Wilson, from H. Brett, Esq. 255, *Journal and Text*, Buddhist Text Society. 256, *Journal*, R.G.S., July, 1894. 257, *Journal*, R.G.S., August, 1894. 258, *Bulletin*, Geo. Society of California, May, 1894. 259, *Bulletin de la Société de Géographie de Paris*, September, 1894. 260, *Revue mensuelle de l'école d'Anthropologie de Paris*, July, 1894. 261, *Mittheilungen der Anthropologischen Gesellschaft in Wien*, Neft 1, 1894.



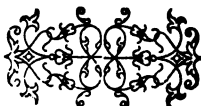


## NOTES AND QUERIES.

The Editors apologise for the absence of Notes and Queries in this number of the *Journal*; having been away from Wellington on other duties they were precluded from preparing any for this number.

Members are reminded that the Annual Meeting of the Society takes place on January 28th, 1895, at 8 p.m., at the Lecture Room of the New Zealand Institute, Museum, Wellington.

With great regret we have to record the loss of another of our members—Robert Louis Stevenson—who died at Apia, Samoa, on the 13th December, 1894. Mr. Stevenson had been a member of the Society for two years, and although not a contributor to the *Journal*, took a considerable interest in our work. His world-wide fame as a writer—one of the most popular of the age—renders it unnecessary for us to do more than express our regret at the loss of a man who will be mourned for by a very large number of the English-speaking Races.



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